

Memorial Book
of
Kosów Poleski

“May the Lord Avenge Their Deaths”

Originally published as Pinḵas ḳedoshe ḳehilat Ḳosov-Polsḵi (פּינָקס קְדוּשֵׁי קְהֵלֶת קוֹסוֹב-פּוֹלְסְקִי) by Agudat ezrah li-vene Ḳosov-Polsḵi be-E.Y. (אגודת עזרה לבני קוסוב-פולסקי בא"י) in Jerusalem, 1945.

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Some e-reader formats may not display Hebrew characters properly or in the correct right-to-left order. This appears to be a limitation of the reader formats.

This translation is dedicated to the Jews who were massacred at
Kosów Poleski during the Second World War.



The monument at Mereczowszczyzna.

“Здесь покоится прах более 3-х тысяч евреев,
жителей г. Коссово, расстрелянных
немецкими нацистами в 1942 г.”

“Here lie the remains of more than 3,000 Jews,
residents of Kossovo, shot by German Nazis in 1942.”

Photograph by Avner (Own work) [CC0], via Wikimedia Commons.¹

¹ Image source:

https://commons.wikimedia.org/wiki/Category:Ghetto_Kosava#/media/File:Ghetto_Kossovo_1c-1.jpg



“To the everlasting memory of the Victims of the Holocaust.
200 Jews from Kosava were brutally murdered here
during the spring and summer of 1942.”

Photograph by Avner (Own work) [CC0], via Wikimedia Commons.²

² Image source:

https://commons.wikimedia.org/wiki/Category:Ghetto_Kosava#/media/File:Ghetto_Kossovo_2a-1.jpg

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Preface to the Translation

I came to this project by way of an indirect path. Old photos were passed down from my grandmother to my parents and then to me. I had seen the photos as a child in the 1960s and often puzzled over them. I researched my family history and learned that my grandmother came from Kossovo, Russia. She left for America in 1907. The town became part of Poland in 1919 and its name changed to Kosów Poleski. In 2015 I learned that the some of the people in the photos I had been looking at for five decades were both my relatives and victims of the Holocaust. The circumstances of their deaths, probably known to my grandmother and parents, came as quite a shock to me. I had never known that any of my family members were murdered in the Shoah. My desire to learn more led me to this book and that, in turn, led me to produce this translation.

This book, originally written in Hebrew, was published by the Aid Association for Kosów Poleski in Israel at the end of 1945. Thankfully the book included a large number of photographs. The photos were screened in the printing process. I have attempted to reverse some of that effect to provide sharper images for modern publishing techniques. The results are not as good as I would have liked, but I believe they are better than the images in the original book.



This photograph, passed down from my grandmother, started my quest. On the back is a handwritten note, in Yiddish: “[A photo] of Pejsach with his fiancée Dwora, who is sitting on the chair, full of contentment. The one in the middle is the fiancée’s sister.” It bears no surnames and the place is not identified. After much research, the story came together. The man is Pejsach Rubinowicz. The ultimate fates of Pejsach and Dwora are described in this book.

Historical Background

Kosów Poleski was a village of 3,092 people in 1897 and 2,028 of them were Jews. By 1921, the total population dropped to 2,433 and Jews were only 1,473 of that number. Migration, pogroms and war were but some of the contributing factors to this decline.

On June 22, 1941 Nazi Germany terminated its pact with the Soviet Union and the border began to shift rapidly eastward as the Nazi forces advanced. Before the end of June, in little more than a week, the front had reached neighboring towns and Kosów Poleski was in a small outcropping of Soviet-controlled territory, almost completely surrounded by Nazi-controlled land. This advance caused the Jewish population of Kosów Poleski to swell as displaced people fled; these people are the “refugees” mentioned throughout this book.

Yad Vashem estimates the total Jewish population by late 1941 to be 2,250.

The book describes the atrocities of the Nazi occupation. It never states nor tries to estimate the death toll. Multiple Russian language sources place the number murdered in the one-day massacre alone at over 3,500. Yad Vashem's description puts that number at a lower figure of 1,200. Of the Jewish population, only one witness to the Nazi occupation survived and his oral history is the basis of the narrative portion of this book.

Place Names

The text contains ambiguous place names that challenged the primary translator and me. In the original text the names of places were recorded in Hebrew, Yiddish, Polish transliterated into Hebrew or Polish written in the Latin alphabet. These names have been researched to the best of my ability. I am deeply indebted to the people who helped me resolve the ones I could not decipher on my own. Well-known cities and camps (such as Warsaw or Auschwitz) have been identified by names commonly used by English speakers. Most towns and villages in this area changed names at the end of World War II when it became part of the Soviet Union and later Belarus. Consequently, I chose to refer to these places by the Polish names that were in use at the time of the events described herein.

The Russians called this village Kossovo (Kocobov in Cyrillic), with multiple spelling variations found in English. It was part of interwar Poland and was renamed Kosów Poleski (pronounced KOS-soov pol-LESS-kee). Belarus declared its independence of the Soviet Union in 1990 and the village is now Kosava (Kocaba in Cyrillic).

A few places were called Kosów in the interwar period and in my own writing about the village, I try to avoid using the shortened name Kosów to avoid confusion with Kosów, Poland in Łódź Voivodeship or Kosów Lacki, Poland in Masovian Voivodeship.

Personal Names

The names of people are particularly difficult in a translation such as this. The original text is in Hebrew, but through the course of their lifetimes these people wrote their own names in Russian, Polish, Yiddish and/or Hebrew. Some people were referenced in the original

text by their Hebrew name in one sentence and their Yiddish name in the next. In the case of my own family members, their names in the text are good approximations of their names as written in Polish, but are not completely accurate. The decision was made to use Polish spellings of names, as they would probably have the greatest value to anyone conducting further genealogical research. When the names of people are not written with Polish spelling (for example, new names taken upon arrival in Israel), footnotes indicate that is the case. Note that Polish surnames ending in -ski will end in -ska when referring to women; that convention is observed in this translation.

Researching the names and arriving at a consistent list was the most time-consuming portion of this project. In addition to the primary translator (who translated all the narrative and photo captions), I engaged two other translators to review the names in Parts B and C of the book as those translators had specific skills with Yiddish and Polish. This process also included referencing records from Yad Vashem, Israel's memorial to victims of the Holocaust, and a 1930 Polish directory of businesses. If you observe any errors in the transcription of names, please accept my apologies.

Polish Pronunciation Guide

The following notes on pronouncing Polish should be sufficient to pronounce the names in this book. This is not a complete guide to Polish pronunciation.

The following consonants have different pronunciations from those expected by English speakers. These are approximations of the sounds these letters make.

c	“ts” as in bats
h	guttural “ch” as in the Scottish word loch
j	“y” as in youth
ł	“w” as in warm
l	“l” as in love (just as in English)
ń	“ny” as in canyon
v	“f” as in face
w	“v” as in verb

ż “s” as in measure
ż “s” as in measure

Polish speakers can distinguish between the sound of the last two letters in the list above, but generally English speakers cannot.

These combinations of two consonants are digraphs: they represent a sound distinct from that of each letter by itself.

cz “ch” as in chair
ch guttural “ch” as in the Scottish word loch
sz “sh” as in “shoe”

These are the relevant vowels rules:

a “a” as in smart
aj “i” as in pie
au “ou” as in loud
e “e” as in red
ej “a” as in pay
i “ee” as in reed
o “o” as in port
ó “oo” as in root
oj “oy” as in “boy”
u “oo” as in root
y “i” as in pin

The combination “oi” is not a digraph: *It does not sound like “oy” as in “boy.”* It sounds like “o” as in “port” followed by “ee” as in “reed.”

The vowel “ą” has several rules concerning its pronunciation. It appears only in the name “Dąbrowski” within this book. That name is pronounced “dum-brov-skee” when the rules are applied.

Putting all these rules together, most of the names are easily read, but a few are not entirely intuitive to English speakers. Some examples can help. “Cwi” is pronounced as “tsvee,” “Cijon” as “tsi-yon.” Because “ck” is not a digraph; each letter has a distinct sound: for example the name “Iliwicki” is pronounced as “eel-ee-veets-kee.”

The name “Icchak” is pronounced “eets-chak” because the first “c” is a single letter (“ts” as in bats) and the second “c” is part of the digraph “ch” (pronounced as in loch).

Page Numbers

In the translated text, the original page numbers are indicated within double square brackets, i.e., **[[page nn]]**, where *nn* is the page number. These page numbers are included as an aid to readers who want to locate a particular phrase or name in the original text. The bracketed page markers indicate the point where the particular page *begins* in the original book. In fact, the majority of the pages in the original book are unnumbered: all pages with photos and several pages of introductory text were printed without page numbers.

The pages numbered in this translation with Roman numerals are supplementary material to the translation, as are all footnotes.

Acknowledgements

I want to thank several people. Bilha Zur (Zalman Morocznik’s widow) and their son, Yossi Zur, kindly granted permission for the distribution of this translation. Yossi Zur also assisted with clarifying some points in the text. Lance Ackerfeld, the manager of JewishGen’s Yizkor Book Project was instrumental in obtaining a copy of the original book and provided valuable support at many points during the project. The primary translator, Kim Yaffe, toiled for weeks on the translation. For several months after her work was done, I continued to consult with her in an attempt to answer fine points about the original text. I truly appreciate her patience. Witold Wrzosiński provided invaluable assistance with the transcription of names; his contributions were most impressive. Esther Chanie Dushinsky also assisted with the transcription of names. The JewishGen Communities Database, the JewishGen Gazetteer and several individuals from *Tracing the Tribe*, a Facebook community, were very helpful in identifying places. The latter, along with the Facebook community *Genealogy Translations* also helped to make sense of obscure abbreviations and idioms. The staff and online resources of Yad Vashem answered many questions about place names, historical points and names of Holocaust victims. I also want

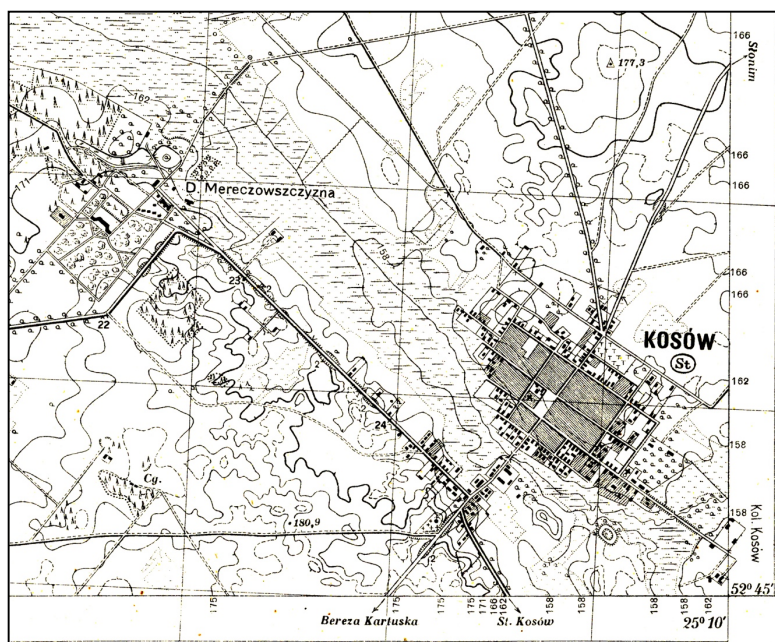
to thank Marek Zielinski of the mapywig.org website for providing relevant maps. As the project neared completion, several people reviewed the book: my siblings, David Fitterman and Mindy Fitterman, my husband, Evan Schwartz, and Marion Werle. I thank you all for your valuable feedback. Carol Shufro helped with the cover production (for print editions). Heather Dubnick and Israel Pickholtz provided assistance locating Zalman Morocznik's family. A photographer identified only as Avner contributed photographs via Wikimedia Commons; they show two monuments that are the only indication in the modern town that something significant happened there. The obscurity of this history is nearly as great a tragedy as the events that befell the people of this village.

Bob Fitterman

New York City, December 2016

Map of Kosów Poleski and Mereczowszczyzna

This map³ was created in 1932. A Jewish cemetery is shown by a small rectangular area to the left of the label KOSÓW, filled with this symbol: τ . In 1958 it became the site of a school and schoolyard that covered the entirety of the cemetery.⁴



³ By the Polish Military Geographical Institute (Wojskowy Instytut Geograficzny). The complete map image is at http://www.mapywig.org/m/WIG_maps/series/025K/P37-S40-H_KOSOW_POLESKI_1932.jpg

⁴Source: https://commons.wikimedia.org/wiki/File:Jewish_cemeteries_in_Kosovo_2b.jpg

Geographic Index

The majority of locations referenced in this book are summarized here. The links provide access to online maps.

Concentration and Deportation Camps

In most cases, the web links pinpoint the location of the camp on a map.

Auschwitz (<https://goo.gl/maps/6TGgtWTcHrQ2>).

Bliżyn (<http://goo.gl/fdZajN>) 51.1069° N / 20.7580° E.

Ebensee (<https://goo.gl/maps/yZ7CkWHLA9u>).

Majdanek (<https://goo.gl/maps/6MLFxaCqgnJ2>).

Mauthausen (<https://goo.gl/maps/NPvGAvr2Af92>).

Mielec (<https://goo.gl/maps/QAPAMH9jjer>), the town because the camp coordinates could not be located.

Modena, Italy, perhaps Campo di Fossoli or Finale Emilia, but either is speculative.

Płaszów (<https://goo.gl/maps/84sMpZ7YzzK2>).

Sobibór (<https://goo.gl/maps/qe7tPojWHpu>).

Treblinka (<https://goo.gl/maps/Lquh4m1oURL2>).

Place Names in Interwar Poland

The following are the villages and towns of interwar Poland that are mentioned in the text. The links provide modern boundaries and are therefore, at best, approximations of where the events described took place. The current-day (2016) place names, when known, are given for places now outside the bounds of Poland. Some Polish place names that have more commonly recognized English-language names are omitted, such as Warsaw, Lublin and Vilnius.

Baranowicze (<https://goo.gl/maps/4XAYC9wdyQ52>)
Baranovich, Belarus.

Bereza Kartuska (<https://goo.gl/maps/HEctDfD8ws62>) Biaroza,
Belarus.

Białowieża (<https://goo.gl/maps/vX5NddVWaQv>).

Brest (<https://goo.gl/maps/Cg4kVKJgVYL2>) Brest, Belarus.

Byteń (<https://goo.gl/maps/VEo6hPkW5Fq>) Bycień, Belarus.

Chomsk (<https://goo.gl/maps/yQFs7AvsxWo>) Chomsk, Belarus.

Dereczyn (<https://goo.gl/maps/FNZm7Ztr4hk>) Dziarečyn,
Belarus.

Dubitowo (<https://goo.gl/maps/Lz5srFj8Ywt>) Dubitava, Belarus.

Hoszczewo (<https://goo.gl/maps/W6kWZWhagsE2>) Hoščava,
Belarus

Iwacewicze (<https://goo.gl/maps/ZYqD7ZHypyN2>) Ivatsevichy,
Belarus.

Izabelin (<https://goo.gl/maps/TVELiy13aa92>) Izabelin, Belarus.

Kolonia Alba (<https://goo.gl/maps/wJA6Qu4EhV62>) Around
what is now Ałba, Belarus.

Kosów Poleski (<https://goo.gl/maps/prvRvsD47iR2>) Kosava,
Belarus

Kozłowszczyzna (<https://goo.gl/maps/WMxGkt2y1cm>)
Kazloŭščyna, Belarus.

Kraków (<https://goo.gl/maps/WS3XKaQi8VL2>).

Lida (<https://goo.gl/maps/23QwmaL62Ls>) Lida, Belarus.

Łódź (<https://goo.gl/maps/waNXpiiExSU2>).

Łysków (<https://goo.gl/maps/R7AZFbuHXKS2>) Lyskava,
Belarus.

Mereczowszczyzna (<https://goo.gl/maps/8WtiCeCUqBq>) No
longer an inhabited place. It is about 3 kilometers
northwest of Kosava, Belarus.

Mohylew (<https://goo.gl/maps/teHCWJrDqGw>) Mogilev,
Belarus.

Motol (<https://goo.gl/maps/sjS2tyizH4T2>) Motał, Belarus.

“New Colony” see footnote 16.

Niechaczewo (<https://goo.gl/maps/rM6cwg8zpyx>) Niachačava, Belarus.

Ruda (<https://goo.gl/maps/M9qdeW8oFRQ2>) Ruda, Belarus.

Różana (<https://goo.gl/maps/vbJgy44SkYk>) Ružany, Belarus.

Skarżysko-Kamienna (<https://goo.gl/maps/6KBztQoW6zq>).

Skorce (<https://goo.gl/maps/F32JpjZxRZz>) Skorcy, Belarus.

Słonim (<https://goo.gl/maps/sPjqEpx5paM2>) Slonim, Belarus.

Smolnik is an ambiguous name that could refer to several places in Poland as well as other adjacent countries.

Starazwszesyzne is a small settlement about 2 kilometers to the east of Kosów Poleski, straddling the river (<https://goo.gl/maps/iA62TenhyH92>) Starażoŭščyna, Belarus.

Telechany (<https://goo.gl/maps/NpNx85PmM9q>) Cieliachany, Belarus.

Wołkowysk (<https://goo.gl/maps/JGC4go48Qsj>) Vawkavysk, Belarus.

Zapole is a name given to many villages throughout Poland (because it refers to a fortified area). The nearest one to Kosów Poleski was about five kilometers north of Różana. (<https://goo.gl/maps/ZEr5ctsceBU2>) Zapollie, Belarus.

Introduction⁵

[[page 1]]

All is over with Kosów Jewish community, woe unto us!

What follows is the torturous episode of the people of the Kosów community. The information was given by Meir Kuliszewski who was tortured and suffered together with everyone else until the first slaughter. The latter part includes information that was given to him by Szmuel Lejb, whom he met at the Bliżyn camp.

The journal is edited in three parts as follows:

Part A. Including the following chapters:

1. The Conquering of the City and the New Order
2. The Labor Camps Episode
3. In the Ghetto
4. The Slaughter
5. The Artisan's Genocide

Part B. A list of the martyrs killed in Kosów

Part C. A list of those who left and fled

Regarding those who left and fled Kosów to the neighboring towns, including the Partisans: It is notable that despite the slim chance [[page 2]] that a few of the people were still alive, because the Germans slaughtered the entire area, one should still hope and foresee that someone would one day notify us about their survival. There is still hope regarding those who joined the Partisans or fled or were deported to Russia.

Finally, we have found it necessary to add to this journal an appendix of the list of the Kosów people who are in the Land of Israel, May They Live Long, *Amen!*

⁵ This designation does not appear in the original text.



[[page 3]] After the journal was already in order and ready to print, we realized that we would be publishing something that would not be proper if we did not include photographs that could represent public life in Kosów Poleski. In addition, we felt we should enable our fellow townsmen to set up a memorial for their relatives, friends and acquaintances by printing their photographs in the journal. We worked hard and found about fifty photographs. Some of them are from private collections of the dear Kosów people who were exterminated there, “May the Lord Avenge Their Deaths,” and that were printed at the expense of the owners of the photographs. Many of the group photos are valuable in that they represent the public life of the Kosów youth in the past twenty-five years. They were printed at the Association’s expense. Among them are four photographs of the streets of Kosów Poleski. The Aid Association of the Kosów Community in Israel sent three circular letters to the Kosów community members living in Israel and asked them to hurry and send in private and public photographs from Kosów. We printed all of the photographs that we got (except for a few that were disqualified), despite our limited funds. We regret not being able to get more photographs!

For this reason, the printing of the journal was delayed, but we believe it was worthwhile, because we were able to present a worthy monument to the city and the people who were destroyed in it, according to our abilities and strength. [[page 4]]



The Kosów Community Seal dated 1920.⁶

It was brought to Israel at the time by
Shmuel Ben-Gershon⁷ (Wolański).
Given to the Bezalel Museum.⁸

⁶ The seal text says “The Kossova Community Committee” and in Polish “Management Board of the Jewish Community in Kossovo.”

⁷ Polish spelling rules are not used with his new name. As indicated in the text, his surname was Wolański in Poland.

⁸ Bezalel Academy of Arts and Design is Israel’s national school of art. *Wikipedia*



Head of the Aid Association
of the Kosów Community in Israel and his wife:
Reb⁹ Ze'ev Hillel Zarchi (Zorochowicz),
“May His Light Shine” and
his wife Chaya Rachel, “May She Live.”¹⁰

⁹ A Yiddish honorific traditionally used for Orthodox Jewish men. It is not a rabbinic title; it is the equivalent of the English “mister.”

Wikipedia

¹⁰ Polish spelling rules are not used with their new names. Their surname was Zorochowicz in Poland.



1. Meir Kuliszewski, the sole survivor who witnessed the slaughter of his entire community, his wife and his children with his own eyes. He is the source of the historical information in this journal, today in the Land of Israel.

2. Sergeant Zalman Morocznik. He found Kuliszewski in Italy, put this material in writing and brought it to us.¹¹

¹¹ Morocznik's son explained that these are British uniforms. Zalman Morocznik was a sergeant in the British military serving in northern Italy. After the war's end he searched for survivors. Kuliszewski wears a British uniform that was used to help smuggle him from Italy to Palestine.



The Kosów Group that was in Israel.

(Most of them immigrated to the United States.)

1. Ajzyk Epstein. 2. Pausner. 3. Awraham Nowik. 4. Motel Słonimski. 5. Szmaja Kosowski. 6. Awraham Kapłan. 7. Dow Licki. 8. Chanan Lewkowicz. 9. Tewel Ragotner. 10. Israel Sapoźnik. 11. Lejbel Milikowski. 12. Aharon Milikowski (Jankiel-Man's¹²).

¹² Throughout the text, parenthetical notes in the possessive form presumably identify the person's parent or spouse. In this case, "Jankiel-Man" is a Yiddish form of "Jakow-Menachem," Aharon's father's name in all likelihood.

Foreword¹³

There is a Jewish saying that asks, “When do Jewish people get together? In case of a *simcha*¹⁴ or G-d Forbid, a calamity.” And another saying says, “if you did not get together for a *simcha*, you will end up getting together for a calamity.” We are the same. If we did not get together for a *simcha*, and since we had not arranged the Kosów community journal while the members of the community were still alive, we ended up arranging the *Memorial Book of Kosów Poleski*, including its sons, daughters, elders and young on the loose soil of their graves.

Many great and good people wonder about the wondrous vision and unbelievable apathy, the hardening of the heart, the stupidity and numbness that characterize our Jewish community in Israel regarding the annihilation of six million Jews as if they were not our own flesh and blood. As if we are not referring to our parents, our brothers and sisters, our wives and children and our closest relatives! I myself heard our brothers and sisters say: “I don’t want to because I can’t hear about the torture and suffering in which my parents, brothers and sisters had died there. They were exterminated and all of them died, and I don’t have any acquaintances, and that’s the end of it! What good would it do me if I look into the pogroms that they went through before they died and if I knew how they had expired? It is not according to my abilities and I don’t want to hear about it.” And us, so called “the others,” what do we do? We dedicate an hour to read a book or an article or listen to a lecture and a description of the process of the annihilation. Those of us who are a little sensitive might shed a tear and a moment later [[page 6]] all is over, everyone returns to their doings and pleasures, and some even go directly from the annihilation lecture to the movies! As if the lecture was about the annihilation of the Blacks in Africa or the Chinese in China. Is this the way to mourn someone? The mourning of a father, a mother, a brother and sister, the wife and the child! And what about losing the entire family at once: wouldn’t a man lose his mind?

¹³ This designation does not appear in the original text.

¹⁴ Gladness, joy, a happy occasion.

But I think we are not to blame for losing our ways. The reason for our apathy is in the intensity of the blow that hit us suddenly and all at once. We will briefly explain. Man's psycho-spiritual strength is the same as his physical-bodily strength. If one would hit a man bit by bit, he would then feel each and every blow, it would hurt him, it would scorch his skin, the man would react, shrink, twist and turn in agony and suffering, and he would shout and scream. But if one would hit one great and instant blow on the head of an animal or a man, then he would be astonished and would be at a loss, he would lose consciousness, and then he would not feel a thing, even though he would still be alive, and you would be able to hit him as you wish and he would not feel a thing and would not react! Such are we. The intensity and suddenness of the calamity amazed us, confused us and blunted our senses and we were like an animal that does not sense a prick of the needle in its flesh.

This journal contains dry factual material that gives a short and simple description, not artistic at all, but it accurately records the last minutes of our fellow townsmen and the method of their death. Despite this, this material brings to life the entirety of Kosów just as it was! As I read this material 25 years since my arrival from Kosów Poleski, page 7 I envision our town and community just like they were on the day I left it! Here are its people, its Jews and their families, here is Kosów with its streets, the hill, the little lanes, the town square, the old synagogue, and the new one, the tailors, the schoolyard, the Słonimy,¹⁵ two rabbis, the Tarbut school, in which I only participated in the laying of its foundation. I did not get to see the completion of the Tarbut school because I made aliya,¹⁶ and I just heard about it. I envision the houses and their owners one by one: the friends with which we spent the best years of our youth. Where are they now, my friends, my dearest? Have they indeed died strange deaths, having been tortured and suffered? And I am alive and present, and my heart is not shuttered! It is difficult, very difficult. It

¹⁵ This appears to be a reference to something from or concerning nearby Słonim, but exactly what is unclear.

¹⁶ "To make aliya" means to immigrate to Israel.

is unbelievable. But this dry and silent material speaks! It speaks and speaks and does not give one a break! It pinches the heart, floods the eyes with tears and blinds them! For a moment you continue reading, but immediately tears flood your eyes and choke you, choke you...

Indeed, the atrocities of Treblinka, Auschwitz, Majdanek, Sobibór and others illuminate the facts about Kosów Poleski, but ultimately this is your Kosów Poleski! After all these are the people with whom you mingled and lived with for twenty years!

Exactly two years ago, during the Holiday of Sukkot, we gathered and founded the Kosów Poleski Association. Ever since, we said, we have grand tasks for our fellow townsmen considering the end of the war was approaching. We would probably need to offer aid to the poor, the wretched, the hungry, the burnt, the homeless, **[[page 8]]** the result of the terrible war, just as we recalled from the previous war. True that we had already heard rumors about the genocide, but we could not consider nor imagine such a total extermination. We thought that in addition to our above-mentioned task, we should add another one, searching for relatives, ever since we heard about the chaos that was occurring there. We collected about 250 Palestine pounds,¹⁷ quite a respectable amount for our townsmen, considering the fact that there are hardly any rich people among them. But this amount was about to double and triple in case the need came up. And here the money rests, no one needs it, and all that remains is one task, to put the *Memorial Book* in order and to say Kaddish¹⁸ for them.

But even this task, finding the factual material about Kosów Poleski, was not very difficult. We did not labor nor tire ourselves in the searching and collecting of the material. And for that, blessed will be our excellent townsman Sergeant Zalman Morocznik, whom while in Italy, searched and found our refugees there, and among them Meir Kuliszewski, most likely the only one from Kosów who was present and witnessed all of the slaughtering and exterminations and stayed

¹⁷ The currency of the British Mandate of Palestine from 1927 to May 14, 1948. It was equal in value to the pound sterling. *Wikipedia*

¹⁸ The Mourner's Kaddish, said as part of the mourning rituals in Judaism. *Wikipedia*

alive. And Morocznik sat with him for four consecutive days and recorded the entire precious material, and brought it to us.

Bravo, Sergeant Zalman Morocznik, you will be blessed by all of your townsmen.

According to these materials, many of our townsmen and especially the youth, were not exterminated because they fled. Many of them fled to Russia, many to the forests and the Partisans. The Russians expelled many from Kosów as a punishment; therefore, we have to hope **[[page 9]]** that many more of our townsmen will be found, especially in Russia! We do not know the fate of the Partisans and those who fled to the forests. We are hopeful that many of them are in Russia and were annexed to the Red Army, but we have to consider a big part of them as being lost, and perhaps the biggest part of them, since they were probably also exterminated during their two-year wanderings in the forests.

We know only that our Partisans and their leader Josel Bron, the son of Majrim Bron, killed many Germans and farmers from that area who collaborated with the annihilation of the Jews. The entire surroundings were terrified of Josel Bron. He was the source of fear and terror to the beasts, the devil. Everyone was scared of him and his name was uttered in fear and terror, like that of a demon. According to stories of refugees¹⁹ from the neighboring towns Różana and Łysków he attacked Kosów three times and killed all the Nazis and the destroyers of the Jews and he took his revenge! Meir Kuliszewski tells us about one of his attacks. Two others, if we were to believe the stories of the neighbors, probably took place after the annihilation, and that's why Kuliszewski does not know about them. We could believe the neighbors because Różana and Łysków remained for a long time after there was nothing left of the Kosów Jews. And this is our only consolation! We have not any other consolation.

Jerusalem, Cheshvan 5707 [October-November 1945]

Sh. Ben-Gershon (Wolański)

[[page 11]]²⁰

¹⁹ People who fled to Kosów Poleski from their home towns.

²⁰ Page 10 is blank.

Part A

1. The Conquering of the City and the New Order
2. The Labor Camps Episode
3. In the Ghetto
4. The Slaughter
5. The Craftsmen Genocide

[[page 12]]

1. The Conquering of the City and the New Order

After the Germans conquered Baranowicze and its surroundings in June 1941, Kosów and its surroundings remained as a pocket in which the Russians were still present. In order to conquer Kosów Poleski, the Germans advanced from Niechaczewo and Iwacewicze. At first, two motorcyclists arrived from Niechaczewo and on their way passed the tar factory and took the hunting dogs with them. Russian soldiers who came from Skorce shot towards them and the Germans left. After that a small car with high ranked German officers came from Iwacewicze. When they passed through the town they heard about the previous incident and they continued traveling towards Różana. When they arrived at Kolonia Alba they came across the Russian soldiers who had destroyed the car and all of its passengers. Afterwards two more motorcyclists came and asked about the car. Two Russian officers who stood on Mordechaj Jabłoński's (the Zapoler²¹) terrace wanted to start the action, but the Germans beat them to it and killed the Russians. A commotion started in the town and somehow the Russians next to Białowieża were notified. A Russian backup arrived. In the meantime, the motorcyclists were able to get away and probably notified their headquarters. On the way to Białowieża there was probably a battle between the Russians and the Germans. The battle lasted a long while until the Russians, who were in "the pocket," retreated.

The next morning the Germans started bombing the town, which as a result started burning. [[page 13]]

²¹ Meaning a person from Zapole.

Out of fear, the residents stayed at home, but when the houses started burning, they left their houses and fled, some to the “court,”²² some to the cemetery and some to the meadow. The houses that remained after the fire are as follows: On Church Street²³ (Long Street): Starting at the Borowski’s house and one house before Majrim Bron’s house, and ending at the end of the street (the river) on one side; on the other side no houses remained. On Kościuszko Street (Factory Street): Starting at Szlomo Kunica’s house on one side and Szlomo-Nuta Hofman on the other side until the end of the street. On Słonim Street: From the Dylko’s house that was opposite the Korniejewski house on one side, and opposite the “Tarbut”²⁴ school on the other side until the end of the street. There were hardly any remaining houses besides the above mentioned.

Afterwards, the Germans entered the town. For a week it was quiet. The Germans appointed Lejzer Lewkowicz in charge of the Jews. The following week, on Tuesday, he received an order from a German commander that all the Jews five years old and older have to wear a yellow badge, threatening a death penalty if the order was not followed. The Jews were not in a rush to wear the badge, and when asked about it by the Germans said that they did not have yellow fabric. On Sunday, many Germans arrived from Iwacewicze, and then took the Jews out of their houses and gathered them on the meadow opposite the town hall. Eliezer²⁵ Lewkowicz was taken blindfolded. The people who were gathered asked if he was in charge and everyone affirmed. Immediately following that, the Germans shot Lewkowicz dead. The commander turned to the people who were

²² The “court” that is referenced throughout the book is a Yiddish word that refers to a courtyard, not a tribunal nor a room in which one is held.

²³ Some streets names are identified with Polish names, for example Kościelna, literally “Church Street” and an alternate Yiddish name. In this case the Yiddish name is “Lange Gas” meaning Long Street.

²⁴ Tarbut movement was a network of secular, Hebrew-language schools. *Wikipedia*

²⁵ That is, Lejzer, mentioned earlier.

gathered and told them that he told Lewkowicz about the badge three times and that he promised it would be okay. Starting now, any Jew caught without a badge will be killed **[[page 14]]** and as a warning, Lewkowicz was caught and executed; he was buried on the spot. In addition, the commander demanded that by 9 o'clock the following day the Jews ought to establish a Jewish council to which he could address his demands for the workers and food and the representative of the Jews will notify him about that. He did this while threatening that he would know what to do with the Jews if they would disobey him; he then ordered everyone to scatter, or else he would shoot the ones lagging behind. The crowd scattered instantly, while the German soldiers, pointing at them with their guns, stood behind.

The very same day, a Jewish council was chosen with the following composition: Pasmanik, Wołkomirski, Professor Diker, Werdomicki, Icchak Josef Rotfort, Mosze Gursztel (the blacksmith), Icchak Kozak, Mordechaj Chajkin and Chanie Chajkin. The following day, Icchak Chajkin, who was chosen as "the Jews' elder," reported to the commander and immediately received a demand for food, beverages, boots etc. Demands of this sort were frequent and, of course, the Jews delivered all of the commodities. The Jewish council did this by visiting the residents and imposing on each person a contribution in money and commodities, each according to his or her means, and more.

The above-mentioned Germans were soldiers in the army. After a while they left Kosów and ten SS people replaced them, led by a Commissar. They ordered a renovation of Icchak Mudryk's house (that used to be the tax office) and set their headquarters in it. They ordered that beds, linen, pillows, blankets etc. be brought to them, threatening that they would execute the members of the Jewish council if they failed to follow their orders within twenty-four hours. The Germans' demands grew greater and greater. They decreed that all of the butter, eggs, wheat, flour, **[[page 15]]** fur, coats and other warm clothing and shoes, strollers, bicycles etc. be brought to them. Once it so happened that they "did not like" the butter that the Jews brought them and then they decreed that all the horses, cows, chickens, and all of the livestock to be brought to them. When the potato harvest season had arrived, the Jews were forced to bring a fair

amount of their crops to Mereczowszczyzna.²⁶ All of the demands and the claims above mentioned were accompanied by death sentences to “the offenders.”

²⁶ A manor about 2 kilometers northwest of Kosów Poleski and the site of the Pusłowskich Palace. The palace was damaged in World War I and rebuilt by 1939. *Wikipedia*

2. The Labor Camps Episode

During the winter (of 1941-42) the Germans were about to pave a road around Słonim. The Germans demanded the necessary workers from the Słonim community, but as a result of the intercession of the chairman of the Słonim community and a large sum of bribery they started taking Jews from the neighboring towns for this job; for example: Kosów Poleski, Byteń, Dereczyn, etc. and they left the people from Słonim for the time being. According to the distribution done by the Jewish Council, they took the young and strong people from Kosów and sent them to Słonim. The Jewish Council gave each person two kilograms of bread for the road. When they arrived in Słonim, they went to the Jewish engineer of the Jewish Council there, they registered and then went to the labor camp. The Słonim community provided two hundred grams of bread a day to each worker. For the soup (hot water in reality), each person had to pay out of pocket **[[page 16]]** and for the labor they received no payment at all. These workers were at the camp until just before the holiday of Passover 5702 (1942). They were notified that if anyone of them escaped from the camp, they would execute the Jewish Council in Kosów Poleski. Before the Passover holiday, the workers sent four people to Kosów with great discretion in order to replace them because they could no longer bear the hardship. They thought that there were additional people in Kosów that were released by payment. They threatened that they would escape from the labor camp and then the responsibility would fall on the head of the Jewish Council anyway. Following the Passover holiday the messengers returned to the labor camp and notified their friends and they need not wait to be replaced, because the Germans were taking all of the town's (Kosów Poleski's) people to work. In their visit to Kosów they were able to arrange that packages would be sent to them once a week. The interested families would send these packages and the community

would organize the shipment to the camp. In addition, each person in the camp from Kosów would receive a loaf of bread. But not everyone received even this bread because Dawid Werdomicki claimed that the more affluent should buy the bread with their own money. Some of the people got angry and beat up Werdomicki and together with the messengers went to the camp. Mordechaj Chajkin and Dawid Werdomicki ordered to calm things down, because they heard that in Słonim three of the members of the council were already executed. (Kwint was then the Jewish manager of the Słonim ghetto, the fourth one, and he took care of the Kosów people who were in the camp.)

Afterwards, Meir Kuliszewski received a letter from his wife, in which she asked him to return to Kosów Poleski, because ghettos were about to be arranged in the town and because many Jews were fleeing to Różana and the area [page 17] that belonged to the “Third Reich.”²⁷ He, Meir, together with a few other people including Perec Morocznik, Israel Pakter, Eliahu Hofman, Welwil Borodowski, Icel Dawidowicz and Israel Iser Milikowski returned home by foot. Their return was immediately discovered by the Jewish Council, which sent the Jewish police to them to bring them to the community. (The community and the Jewish police were situated in the Tarbut school.) The community notified them that they had to go back to Słonim the following morning, or else they would pass them over to the authorities. The following morning, the community gave them carts and bread and they returned to the camp.

Shortly after they returned to the camp, the camp engineers (a German one and a Jewish one) gathered the workers and notified them that they would kill all of the Słonim Jews, because they were not providing them with laborers. If the laborers would like to live on, they would have to move to Kozłowszczyzna, and they promised them that each volunteer would get better food there. The German did it because he did not want to go to the front and the Jew did it because he knew that if there would not be any laborers, his job would not be

²⁷ At that point in time, the border between the German-Soviet front was between Kosów Poleski and neighboring Różana.

necessary and the Germans would kill him. The following day, early in the morning, they woke everyone up and ordered them to gather opposite the cabins in the courtyard, without their belongings. When they gathered, they ordered them to get into the cars. The Jews got a fright because there were already rumors among the Słonim Jews about the slaughtering of the Jews, but it turned out that they were taken to Kozłowszczyzna.

Meir Kuliszewski and another three people stayed behind and hid under the beds (as a number of other people also did). They had found a hiding place and waited for what lay ahead. At the same time, the Germans circled **[[page 18]]** the entire town (Słonim), caught the men and sent them to the train station. The kidnapping lasted the entire day, and in the evening all of the cars were full and sealed. They were led to Mohylew. Later on there were rumors that most of them died or were killed and only a few of them survived. Meir Kuliszewski met with two of them – Lejzerowicz and Buszel (the tailor) – at the Modena camp. Around the same time, a demand arrived at Kosów to send 600 workers to the Słonim camp. The community replied that it could not supply so many workers and sent about 300 men.

Several days following the above-mentioned day, representatives of the community arrived at the camp (where Meir Kuliszewski and his friends were hiding) to pick up the belongings of the men who were sent to Kozłowszczyzna. The people in hiding arranged a number of packages for their acquaintances and they handed over the rest to the community representatives. Meir Kuliszewski and Awraham Goldin (the son of Szlomo the cobbler) returned to Kosów Poleski.

Two weeks later they heard that the Russian partisans (about ten horse riders and four on foot) went to the Kozłowszczyzna camp, killed the German engineer and scattered the camp, threatening that they would kill the workers if they caught them there again. They took cigarettes and watches from the men. It was in about the months of Sivan-Tamuz, 5702 [May-July 1942]. The Kosów men who were at the camp returned home and were afraid to go back to the camp. Mordechaj Chajkin (the Jewish elder) promised not to announce their arrival and to pretend he could not see them. He said that despite the fact that he did not and could not take responsibility for their

departure from the camp, he was willing to give them bread and carts for them to return to the camp. [[page 19]]

3. In the Ghetto

Before the laborers were moved from the Słonim camp to the Kozłowszczyzna camp the following incident occurred in Kosów Poleski: The landowner from Ruda who was angry at Mosze (Herszel's son) Czernichow, informed the authorities that he, the landowner, saw Mosze in the forest with the Partisans. The authorities immediately turned to the community and demanded that they hand all of the Partisans to them. Since there were none, the Germans took the following: Pasmanik, Szlomo Hofman, Wołkomirski, Mosze Czernichow and his mother Rywka, Icchak Kozak, Gerszon Kuliszewski, Mosze Gursztel, Judel Judelewski (Maszyjach), Szymon Białowiecki (Matot's son), Diker the teacher, Zajdel Krawczyk and one refugee. They were all arrested and led to Słonim. Immediately, people in Słonim engaged in trying to release them, a few of the families also came and with the aid of a large bribe were able to release everyone except for the following: Mosze Czernichow, Icchak Kozak, Gerszon Kuliszewski, Mosze Gursztel, Judelewski and Zajdel Krawczyk. The latter were led to Mohylew. There was talk in town that they were killed there, but at the time that was incorrect. After a while, Meir Kuliszewski found out from people from Mohylew that they were not killed immediately; a few of them lost their minds due to the great suffering and troubles, and the Germans killed the remainder later on.

About two weeks before the establishment of the ghetto in Kosów (see following), the following people decided to run away to Różana: Zelda, Peszka, Zajdel with his wife and daughter – from the Rzykow family, the wife of Icze Biniamines, [[page 20]] Herszel Kaliszer and two more refugee families. They hired a cart and traveled towards Różana, which was under control of the Third Reich.

The border was at Kolonia Alba. Cwi²⁸ Kaliszer was about to take a cart, but because he was asked for a large sum of money, he took another one. When the first coachmen who was from Kolonia Alba found out, he notified the border police that at a certain time some Jews who want to cross the border will be passing by. The border police ambushed them and when they caught them, ordered them to go to “New Colony”²⁹ which was next to Różana. There they unloaded them and ordered them to dig their own graves, and ultimately killed them. The gentile’s name from Kolonia Alba was Pawłowski, who resided outside the village on a homestead.

When the Jews returned from the Kozłowszczyzna camp, there were already two ghettos in town, one next to the Tarbut school and the other one was in Mereczowszczyzna, which will henceforth be called “The Castle” ghetto. The town’s notables lived in the first one and mostly the workers lived in the other one. The ghettos were arranged at the end of the month of Sivan to the beginning of the month of Tamuz, 5702 [June 1942]. According to Meir Kuliszewski, it was supposed to be the other way around, but Mordechaj Chajkin arranged it with special efforts. Those returning from Kozłowszczyzna were enraged and demanded from Mordechaj Chajkin to transfer their wives to the city’s ghetto, since things at “The Castle” were much worse, because the Ukrainian police would frequently perform searches. They would rob and torture people, unlike in “The City” ghetto, where the rampage was to a lesser degree. Mordechaj Chajkin tried doing this with the authorities, but what he achieved was the establishment of a new ghetto for the women. This additional ghetto was at the Biernacki house [[page 21]]

²⁸ The Yiddish version of the name Herszel, mentioned earlier in this paragraph.

²⁹ A Polish “Kolonie” is a settlement beyond the formal borders of a town or village, often named after the adjacent village, such as “Kolonia Alba” which appears elsewhere in this book. Repeated searching for a Kolonie of the name “New Colony” has been unsuccessful. It is possible it was a fictional name invented by the border police.

and the shacks next to the river behind which there was “The Court.” Some of “The Castle” ghetto dwellers were transferred there, but they were sent back to “The Castle” because they did not participate in the latest monetary contribution. The offices, the general kitchen of the community in addition to workshops for tailors and shoemakers and a room for sewing and weaving were all in the Tarbut school. There were Jewish policemen in each ghetto. In “The Castle” there were the following policemen: Eliahu-Chaim Sapożnik, Berel der Boj³⁰ and two refugees. Zelig Karelic, Iser Kosowski, Mordechaj Wajcel and two refugees were in “The City” ghetto.

“The City” ghetto was surrounded by a barbed wire fence in which there was only one gate. There was no fence surrounding the other ghettos, and the Ukrainian police and peasants from the area guarded there. Rabbi Icele’s wife, the supervisor, was in the general kitchen, and Keile Chajkin, Henja (Szymson³¹ Jajszczyk’s) and others were the cooks. Nysel Dąbrowski would receive the money for the bread and he would give a note to the distribution supervisor. At first it was Chanie Chajkin and Cegelnik’s oldest son. Each Jew would receive 250 grams of bread from the community and one could purchase one liter of soup per day, and those who went out to work received an additional half-kilogram of bread per day. The ghettos were open from six in the morning until six in the evening. During this time, one could go from one ghetto to the other with the accompaniment of a Jewish policeman, only in groups of between twenty and one hundred people. At first everyone from “The Castle” ghetto had to come to “The City” ghetto to get bread and soup. Later on it was arranged that a policeman would bring the food in a cart from town to “The Castle,” and since then “The Castle” ghetto dwellers were not permitted to leave the ghetto. **[[page 22]]** Because there was not enough food, the Jews would buy and trade their belongings, mostly for bread or flour. This exchange was done by peasants who were “permitted” to sneak up to the ghetto fence.

³⁰ “der Boj” is presumably a Yiddish term whose meaning has eluded discovery.

³¹ This is probably a typographical error, intended to be “Szymon.”

Beginning around the fifth of Av, 5702 [July 19, 1942] the Germans stopped taking Jews to work and it was forbidden to leave the ghetto. The morning of that day, Lejba Borodowski tried to leave “The Castle” ghetto because he was starving. He jumped out of the window of “The Castle” and approached the road to Kolonia Alba. When he was noticed, a Ukrainian policeman hit him from the back with his rifle butt and Borodowski immediately fell to the ground. His wife, Tojbe, waited for him to return and started worrying about him, ultimately deciding to go and search for her husband. Since she did not know in which direction he went, she left through the main gate. There, a Ukrainian soldier met her, shot her and killed her. The community heard about this incident right away (from a Jewish policeman), and it buried them. At first there was no one who dared help in the burial because of the fear and danger involved. After pleas and explanations on behalf of Mordechaj Chajkin, a few people, and among them Meir Kuliszewski, agreed to do it. Next to these two dead people the body of Metele Ragotner (Iser’s son) was found, who in the meantime had lost his mind. The following day, Chaim Wajzman tried to go out of “The City” ghetto, in order to go to the village with a pair of pants and exchange them for bread, but he was caught and killed on the spot. These incidents contributed to the decline of the Jews’ spirits, if they still had any at all. The German commander permitted the burial of the dead in the new cemetery. After efforts and a personal commitment of Mordechaj [page 23] Chajkin, he managed to get an exit permit for four people who would travel in a cart, from which they were forbidden to get off.

Tisha B’Av³² 5702 [July 23, 1942] occurred on a Thursday. The Jews deluded themselves to believe that if they could get through the fasting day, all will end well. Indeed, the day went well, but in the afternoon they saw from the window of the Tarbut school some peasants approaching from Starazswszesyzne. One of the peasants stepped toward the school and called out to Josef-Chonie Jeziernicki

³² An annual fast day in Judaism [occurring on the ninth day of the month of Av] which commemorates the anniversary of a number of disasters in Jewish history, primarily the destruction of both the First and Second Temples in Jerusalem. *Wikipedia*

(the shoe maker). The peasant demanded that he finish making his boots that very same day, or else return them to him unfinished, since Josef-Chonie would not have time to finish them: the peasants were going to dig graves for the Jews. At the same time, the German authorities notified the town's elders (Soltys) that each peasant who is owed something from the Kosów Jews should turn to the Labor Office in Kosów and get a permit. As a result, peasants from all over the area started swarming to "The City" ghetto on Thursday evening, demanding clothes, boots, money and more.

At the time, there was a Jewish hospital in Kosów Poleski, in the house of Jeszaja Dereczyński, which was repaired after the fire. One of the refugees worked there as a doctor and his sisters acted as "the nurses." On Friday morning, the tenth day of Av, 5702 [July 24, 1942] it became known in town that the sick people in the hospital were about to be executed, and indeed, all of the sick people were executed that same day. Among them were Jeszyjahu Baum (Chana Fejgel's son-in-law), Fajwel Szkolnik (the shoe maker) and more. The same day, [[page 24]] a few more people decided to flee to Różana, which was under the Third Reich's control. The escape was fraught with danger but they had nothing to lose. At the time it was considered that in the Third Reich zone the Jews would not be executed, probably because of public opinion in the world, which was not the case in White Russia, where the Germans could blame the Ukrainians and the White Russians. In addition, they "knew" that in nearby Różana it was relatively quiet. Each Jew had his own cows, one could be involved in commerce, and all in all, life was much like the times before the war, except for the fact that Różana was divided into two living areas. Supervision there was not as good nor as strict. Among those trying to escape to Różana that day were Fałek Iliwicki,³³ Peszka Rzyzykow's husband, Icchak Bron (Sara's son), Noach and his sister (the cantor's children), the son and the daughter of Icchak Kozak and more. Nothing was ever heard about them ever again, and there are rumors that they were led to Treblinka later.

³³ Some records at Yad Vashem and in a 1930 business directory spell this surname "Ilewicki" or "Ilewiecki."

That same morning, after it was already quite clear that there would be a slaughter, a small group of youngsters sneaked out of “The Castle” ghetto to “The City” ghetto. The group included, among others, Perec Morocznik, Nuta Poloński (Meir the Pole’s son), Welwil Borodowski, Reuwen (Mendel Garber’s) and Szlomo Bortnik (Awraham-Alter’s son). When the group arrived at the Tarbut school they began discussions about what to do. Szlomo Ragotner (Iser’s son) suggested getting out of there and offered help since he had a hiding place at Kolada (his workplace), and from there they could escape to the forest. At the end they saw [page 25] only Szlomo Ragotner and Perec Morocznik leaving through the fence, without being caught, and nothing has been heard of them since. Gerszon-Niamie Rubinowicz reports that he met Szlomo Ragotner at the beginning of 1943 at the Auschwitz camp.

Several of the Jews were outside the ghetto, since they worked at the Germans’ or others. Josef Bron (son of Majrim) and Josef Pakter (son of Chaim-Zelig) worked with the horses and Dow Jewszycki worked with the chickens and in the yard of the German Commissar. They had permission to move about anywhere. Szlomo Ragotner worked at Kolada’s kitchen, in the community center; that is where the Ukranian’s kitchen was; he too had permission to move about anywhere in town. Eliahu, Michael and Chaja Melcer (Majrim’s children) worked for Kamieński the landowner as servants. Jakow Bron (the cheese maker) worked at the second Kamieński. The latter were ordered to return to the ghetto before the slaughter, but they disobeyed the order and fled to an unknown direction.

On the evening of that Friday, the German Commissar called upon Rysia Jewszycki, and she returned after a few minutes. Upon her return, she hinted to her father and immediately thereafter the family left with their packages. When her father Dawid Jewszycki was asked about it he replied that he could not explain it, but they realized what they had to do. It later turned out that the commissar, who wanted to help Jewszycki, informed her in due time that they have to flee to Różana but they could not tell anyone, or else they would be

punished. Rysia Jewszycki, her parents and her old grandfather³⁴ Josef Jewszycki were those who left. **[[page 26]]** On the Friday, after they had started with the Sabbath prayers, a group of the Ukrainian police appeared, headed by Jarmolowski. (Jarmolowski was a gentile from Byeń who worked at the time for Efraim Karelic, son of Szamaj. Efraim Karelic was a member of the Jewish Committee in Byeń and he would bring food to the residents of Byeń who worked in Kozłowszczyzna.) Jarmolowski entered and announced that no Jews were permitted to leave the room or look out the window. The offenders would be killed. It was also forbidden to leave for the bathroom, because everyone would be killed the following day anyway. That night, the Ukrainian policemen tortured the Jews and demanded all their money and belongings from them, claiming that they would let them escape through the ghetto gate. Obviously these murderers did not keep their word. The whole of that night, the Jews lay down on the ground scared to lift their heads to the height of the window, because they knew that at that moment they would be shot. The crying and the moaning were incredible. In “The Court” ghetto they heard shooting coming from the direction of “The City” ghetto in the middle of the night. At that moment they were overwhelmingly tense and they thought that the “slaughter” had started in “The City” ghetto. **[[page 27]]**

³⁴ The word translated as “old grandfather” is a grammatically incorrect term for “old father.” As Rysia’s father was already identified as Dawid Jewszycki in this passage, it appears that Josef was her father’s father. This is supported by documents at Yad Vashem.

4. The Slaughter

The first and main slaughter of the Kosów Jews was on Saturday, the eleventh day of Av, 5702 [July 25, 1942].

On the morning of that day two Ukrainian policemen came to “The Court” ghetto. One of them pointed his gun at the Jews and threatened them and the other one went through the rooms and took everything he could lay his hands on. A third Ukrainian policeman remained outside by the crossroads next to the Christian statue, in order to assure that their commanders would not catch them by surprise in the middle of their activities. The Germans would not permit the Ukrainians to do this because they wanted all of the loot for themselves, but the Ukrainians and the peasants did this to satisfy their families who would come every day and take the loot and spoils that the policemen had collected. The policemen there went wild until nine o’clock in the morning. At about the same time, the policeman who was standing at the crossroads announced that a German was approaching on his horse. That was the Oberwachmeister³⁵ Pertz³⁶ and with him also arrived Jarmolowski, the head of the police. They both gave instructions to the policemen, most likely regarding the slaughter.

An hour later they saw through the window three small cars and seven trucks approaching the town on the road from Niechaczewo. Most likely, these trucks went directly to “The Castle” and only after they slaughtered all of “The Castle” ghetto (Mereczowszczyzna) Jews

³⁵ A particular rank of sergeant, possibly a cavalry or police officer.

³⁶ The translation of this name is speculative. It could be Fritz, Peretz or something similar. These spellings all use German phonetics, not Polish.

did they go to “The Court” ghetto. At ten o’clock in the morning, a small car arrived at “The Court” ghetto, in which was the Gebietskommissar³⁷ of Słonim, Hiek³⁸ (the notorious oppressor **[[page 28]]** known in the whole of Poland) and four more people and seven trucks full of police from Byeń and Iwacewicze that was mostly composed of “Bałachowicz.”³⁹ “The Court” ghetto was composed of a few sections. Some lived at the Biernacki’s and the rest of that area, especially in barracks that the Soviets built. In that ghetto there were about six hundred people, in “The Castle” ghetto there were about 500 people, and the rest were in “The City” ghetto. These numbers include the refugees from Słonim, Warsaw, Łódź, Brest and more.

The small car approached the Biernacki’s house and two policemen entered and ordered that everyone get out. Everyone went out to the courtyard in front of the house crying. Then the regional commander said that all of the shoemakers and tailors must step out of the lines. Those stepping out of the line were: Meir Kuliszewski, Szimon Białowiecki, Aharon Chmelnicki and Moszel Białowiecki. The large cars went directly to the barracks and ordered the Jews to get out and lay down; in the meantime, the policemen and the Bałachowicz tortured them. The latter tortured nonstop and smashed every head and body with their boots. They then ordered them to get into the car. Those of them that had a bit of strength left and out of fear jumped quickly and got into the car, lying down with their faces towards the floor. The rest were unconscious or already dead. The policemen threw them in three to four layers, one on top of the other. They loaded about fifty to sixty people in each car⁴⁰ up to the walls of the cars because the cars were uncovered. The main

³⁷ A regional commander.

³⁸ Using German spelling rules.

³⁹ This is a group of locals who assisted the Germans. They were not affiliated with Belarusian general Stanisław Bułak-Bałachowicz, who died in 1940. They adopted his name to describe themselves.
Yad Vashem Research Institute

⁴⁰ The word “car” is used here, but the activities described would imply the use of a truck.

method of killing was the order to have all of the Jews lie down in the cars, facing down, and they would load three to four layers, so that the ones on the bottom would suffocate from the heavy weight

[[page 29]] on them and lack of air. In addition, the Bałachowiczes climbed onto the cars and, using their boots, smashed anyone who attempted to lift their head up.

When the regional commander had arrived from the Biernacki's to the barracks in order to ask about the artisans, they were near dead and nobody answered. Only one little girl, Judes, Israel Bortnik's daughter, came out to the Biernacki's group. After they loaded all seven cars⁴¹ they went to Mereczowszczyzna and there they threw all the bodies into ditches that had previously served as potato storage. Once they had eliminated the barracks' inhabitants, they went to the Biernacki's and took the inhabitants in two cars. After all of the Jews were taken, the policemen continued to go wild and they destroyed the entire house, looking for loot. Afterwards, another car arrived for the five⁴² artisans. The Ukrainian policemen told them to lie down facing the ground, but the regional commander ordered the policemen to leave them alone and allowed them to sit down, since they remained alive. These five were led to the Tarbut school. On the way they saw cars traveling towards Mereczowszczyzna. Once they arrived at the Tarbut school, they were told to get off and join the artisans there who were already standing in lines. When they went to the Tarbut school they saw that all of the Jews were taken out of the houses and put in the courtyard in front of the school. There were two boxes there, into which the Jews threw all of their gold and money before they were taken to the cars. After everyone was taken, there was silence. Here, the same cruelty that accompanied the actions in "The Court" ghetto was repeated. The Ukrainian policemen went wild and searched for loot, and in the search in the cellars and other places they found [[page 30]] some Jews' hiding places, and the Jews were brought directly to the cars. Among those who were found and

⁴¹ Literally "cars" but perhaps referring to the seven trucks mentioned earlier.

⁴² The text names four but later in the text the fifth is identified as Pejsach Rubinowicz.

brought out in this manner were: Hinda Karelic (Meir Ben Szamaj's wife) and Kajle, the daughter of Chana-Fejgel Chajkin, with her son. Those two were ordered to walk towards the cars but they began running in the direction of the cemetery. The Ukrainians shot at them and hit them. They ordered them to go to the school. Hinda Karelic managed to reach the school, where she fell, because she was shot in her neck. Fejgel Chajkin got shot in her mouth and all the blood oozed onto her son who was holding her; they also took out Mosze Topol, who turned to the regional commander and told him that he once worked at a flour-mill and was an expert at that job. The commander responded "okay" and he led Topol to the garbage pile that was next to house of the bookbinder, ordered him to turn backwards and shot two gun shots at him that hit his head, and a third shot hit his son, whom he was holding. Majloch (Sara the butcher's son-in-law), Babel Garbarski the seamstress (with her daughter), Wołkomirski (his wife was already lying dead in the street for a few hours), Josel Pakter (son of Szalom), Mosze Gerszkowicz, Josef Hofman (son of Szlomo-Nuta), Ajzyk Telechański and more also came out. All of them were taken to the cars or were thrown out when there were some dead people among them.

A while later Jarmolowski, the head of the police, arrived in order to replace the policemen's shift. One of the policemen came over to him and told him that in the attic of the Tarbut school there were many more Jews hiding. Jarmolowski grinned with pleasure and replied that he knows about it and that they would be left for "dessert." **[[page 31]]** The group of artisans, the tailors and the shoemakers, remained standing in line and waiting, and then five young Jewish women were brought (Bluma, the coachman Szmaja Kwintman's daughter and four refugees) in front of the house of Piński, the Dubitever.⁴³ The regional commander sat with his German assistants around a table that was purposely put there and they got drunk. He ordered the young women to remove their jackets, and then their socks, their dresses and everything else that they were wearing and he left them standing naked. He turned to the artisan group and

⁴³ Meaning a person from Dubitowo.

said: Here, look at your young women; they undress naked for their pleasure at such a tragic time. He drank another glass, took out his gun and he shot them all. Meir Kuliszewski tells that despite the fact that the tailors' and shoemakers' hearts were cold and apathetic as a result of all the horrific sights that they had seen and the torture that they had suffered, they could not help themselves when they saw this brutality, when they saw that the bodies of these young women were still shuddering in their young blood. The artisans burst out crying, even though they knew that the Germans might kill them because of the crying.

Because of the informing from some peasants, they brought Henie (Szymon Jajszczyk's), Frejdel Pakter (Haim Busel's wife) and Dwora, Pejsach Rubinowicz's (the shoemaker) wife, in addition. When they took Frejdel Pakter out, she called out to her husband who was standing in the artisan's line: Chaim, do you not need me anymore; have you had enough of me; am I no longer your wife? And looked at him in accusing eyes because he had remained alive. It was different with Dwora, Pejsach Rubinowicz's wife. She took off **[[page 32]]** the top layers of her clothes and threw them on her husband, shouting: Take these, Pejsach, you will be cold; wear these and take care of yourself. (It later turned out that she hid money in these clothes.) Ultimately she burst out with hysterical cries and started pulling out her hair until even the Ukrainians were astonished. One of them approached her from behind and gave her a blow with his rifle butt, and she fell down right away. They put them all into the cars and took them to Mereczowszczyzna.

Later, a truck came and picked up the shoemakers and the tailors group (more about them below).

At the Bliżyn camp, Meir Kuliszewski met with Szmuel Lejb the milliner (Mulie Bauk's). Lejb told him that during the slaughter, 200 people hid in the attic of the Tarbut school and in other places. Among them were: Rabbi Meir Lejkin, Josef Kunik⁴⁴, the Karelic

⁴⁴ The ambiguity of Hebrew spelling makes it unclear whether this surname is Kunik or Konik. A 1930 Polish business directory lists a "J Kunik", and it is therefore used throughout this translation.

families, Werdomicki, Lejb himself and others. They remained in their places on the evening of the slaughter. The following day, the head of the police came to them and told them that they could come out and that nothing bad would happen to them, and indeed, they were permitted to leave and they formed a new ghetto that was “free,” meaning it was not guarded. And that is how they lived for two weeks. On one bright sunny day the partisans came into town and took all of the Jews with them. When they left town they realized that they had too many people. They told the old people to return to town and they only took the young ones with them. The German police ordered the ones who returned to the town to go to the new cemetery and dig themselves graves. After that they killed them all. Lejb also told him that after the Germans killed the old people who returned to town, **[[page 33]]** the partisans came back and shot onto the Kirik’s house (the labor office), the Mudryk’s house (the headquarters) and others with cannons. They also killed Korniejewski who tortured the Jews especially during the first slaughter, and performed much destruction in town. Afterwards a German backup came from Słonim and fired for two days in the nearby forests. Part of the partisans then spread. The following remained with the partisans: Josel Pakter (son of Chaim-Zelig), Josel Bron (son of Majrim), Szmuel Lejb and both his sons, Icie Dawidowicz (son of Gecel), Abrasze Kobryński, Mosze Poloński, Icchak Josef Rotfort, Eliezer Telechański, Eliahu Chaim Sapożnik, Szymon Szkolnik (son of Mosze-Aba), Noach and Lejba (sons of Szmaja Kwintman) and Michael and Eliahu Melcer (sons of Mirel the saloonkeeper). Szlomo Słonimski heard from people from Prużana that Lejb Borodowski’s son Icele (the youngest one in the family) was also a partisan and was found in Łódź. **[[page 34]]**

5. The Artisan's Genocide

The artisan's group consisted of 31 people, and they were: Josef-Chonie Jeziernicki, with both his sons Welwil and Zawel, Icze-Mosze Wolański, Pejsach Rubinowicz, Meir Kuliszewski, Moszele Białowiecki, Welwil Borodowski, Jeszyjahu Jeziernicki (son of Mordechaj-Josel), Icchak Bortnik, Chaim Meir Karelic, Josel Bliacher with both his sons Herszel and Lejbel, Icchak Mudyryk, Henja's husband Szymon Jajszczyk, Eliahu Spuźnik⁴⁵ and his son Chenocho, Haim Busel, Lejbel Szkolnik (son of Fajwel), Lejbel Krawczyk, Aharon Chmelnicki (the janitor's grandson), Sara the butcher's son-in-law and a few other refugees.

The group was taken to Mieczysławczyzna to the large mass grave, and there they were made to stand (the grave was near the castle next to the road leading from Kosów to Różana at the intersection where there was a path leading to the castle). There, they saw how the peasants were collecting all of the clothes of those that were killed into a pile, and throwing the bodies into the grave. The regional commander addressed them and told them that they have nothing to fear about, because he would send them to the Smolensk camp, where they would work in their profession. One of the other commanders addressed them and asked about Josef Kunik, whom he heard was the best tailor. When they replied that he was not there, he said that he knew that Kunik was hiding, but that he will not live for much longer.

They were led to Różana, which was under the Third Reich, where the Jews wandered about the streets almost freely. When they passed by Różana [[page 35]] the artisans managed to ask the Jews

⁴⁵ The text further identifies him parenthetically as “דעם מושערס” (dem Moshers) but attempts to interpret this have been unsuccessful.

there to say Kaddish in memory of the martyrs of Kosów and warned them that they dare not go to Kosów because they would be killed there. They were led to Słonim where they were put in jail. The following morning everyone was told to undress. The Germans checked their clothing and took all of the money and papers that were hidden in them. They returned the clothes to the artisans. They stayed in Słonim for about a week and there they received half a kilogram of bread and one liter of water a day. At the end of the week, five Germans from the Security Service⁴⁶ came and took them all to Smolnik by train.

They were in Smolnik for about nine months. They worked there and got bread that was composed of flour powder, bricks, ground bones etc. A small piece of such bread that weighed one kilogram was barely enough for one meal. Icele Bortnik who was already sick before, started spitting blood and was buried alive. That was on the Tu BiShevat⁴⁷ 5703 [January 21, 1943]. Lejbel Szkolnik (son of Fajwel) once ate fresh string beans in the garden. He fell sick with dysentery and then he was beaten twenty-five lashings and killed. The following happened to Icchak Mudryk: the camp commander asked which one of them was an expert. Mudryk said he could sew the commander a fancy English suit. The commander became enraged and shouted at him: You, the Jew, will sew me an English suit? I will show you. After this he was taken to do hard and unskilled labor that exhausted him, and ultimately he was shot. Also Jeszyjahu Jeziernicki (son of Mordechaj Josel), who was the spiritual leader of the group, was killed in Smolnik. **[[page 36]]**

After the Russians began bombing the Smolnik area they transferred them to Mohylew. In Mohylew Josef Bliacher swelled up from hunger and died. They buried him right away in a pile of garbage and they wrote “Zion” on the wall. One day they took everyone out and ordered them to take off their jackets and pants. At the time they wore French army clothes with a yellow badge, and they

⁴⁶ The Siecherheitsdienst (German for “Security Service”) was the intelligence agency of the SS and the Nazi Party. *Wikipedia*

⁴⁷ A Jewish holiday occurring on the fifteenth day of the Hebrew month of Shevat. *Wikipedia*

wore three numbers tied onto their body, one on the chest, the second one on their knee and the third one on their arm. The Germans chose the new clothes and returned the old ones to them, and ordered them to put them back on. Afterwards they loaded them in cars that already had Ukrainian policemen in them. As a result of their bitter experience, they thought that they were being led to be slaughtered, since they recalled the Ukrainians during the Kosów days. On their way they picked up some more Jews. They were led to the train station and from there directly to Minsk. During this entire trip that lasted two days and nights, they did not receive any food. In Minsk they let them eat “well,” which meant that they were given one hundred grams of bread in the morning, one hundred grams of bread in the evening and turnip soup at lunchtime. They stayed in Minsk for about two weeks, where they did not work.

Afterwards they were sent by train to Lublin. They did not receive any food during this trip either, which also lasted two days and two nights. They would throw their clothes through the windows and the cracks in the ceiling in hope of having someone give them some water, because they mainly suffered from thirst, and some people fainted from the lack of air and water and from the stench and sweat in the closed train car. There was only a small window in the car near which they had to bring those who fainted, over the heads of the people that were tightly packed together. **[[page 37]]**

The people would urinate in their handkerchiefs and then put them on their heads. They would put their feces in their hats and then throw it out through the window. Two stops before Lublin they could no longer bear it and they started banging on the doors, even though they knew that each bang might kill all the people in the car. One of the Germans opened the door of the car and when he found out what the reason was he took a hose and sprayed a forceful stream on everyone. When he stopped, seven dead people were noticed and they were immediately taken out of the car. Zawel Jeziernicki and Szymon Białowiecki also fainted, but they came to. When they reached Lublin they could not get out of the car because their legs developed clots and their muscles contracted after standing for two days. (They also slept standing.) They could only fall off the car head first. No one helped them back up. When they got themselves up they saw some

dead people among them who had probably died when they fell out of the car. They were put in some kind of a camp and were sorted out by their trades. The shoemakers returned to the train and were sent to the camp in Bliżyn, next to Skarżysko-Kamienna about one hundred kilometers from Kraków.

At the Bliżyn camp they were given clothes of the usual German camp. Typhus swept through this camp and about fifty to sixty people died per day. Among the Kosów citizens who died were: Josef-Chonie Jeziernicki and both his sons Welwil and Zawel, Icie-Mosze Wolański, Moszel Białowiecki, Szymon Białowiecki, Pejsach Rubinowicz, Welwil Borodowski and Chaim-Meir Karelic. Most of them died of hunger and the swelling of the intestines and stomach. They stayed for about a year at this camp. At the end of that year, it was after Passover of 5704 [April 1944]. **[[page 38]]**

The only one remaining citizen of Kosów Poleski was Meir Kuliszewski.

They sent Meir Kuliszewski together with all of the night workers (about four hundred people) to Płaszów,⁴⁸ which is next to Kraków. It was really paradise there. There were many Jews from Kraków at this camp and they got much help. In addition, one could purchase many things within the camp itself. When the front got closer, they were sent to Mauthausen. Conditions at this camp were terrible and they worked at hard labor moving stones. After 24 days they were sent to Mielec where they built underground factories. The number of deceased people was between fifty to seventy people per day and every month new people were brought there. He stayed at this camp for a few months, and when the front approached this place too, they sent him to Ebensee by foot. He felt terrible there. He stayed there for about four weeks until the Americans came and freed him. He went to Italy from there. That was on about July 20, 1945.

⁴⁸ The Kraków-Płaszów concentration camp.



The beginning of Slonim Street.
On the left is the row of shops that were built by the market square.



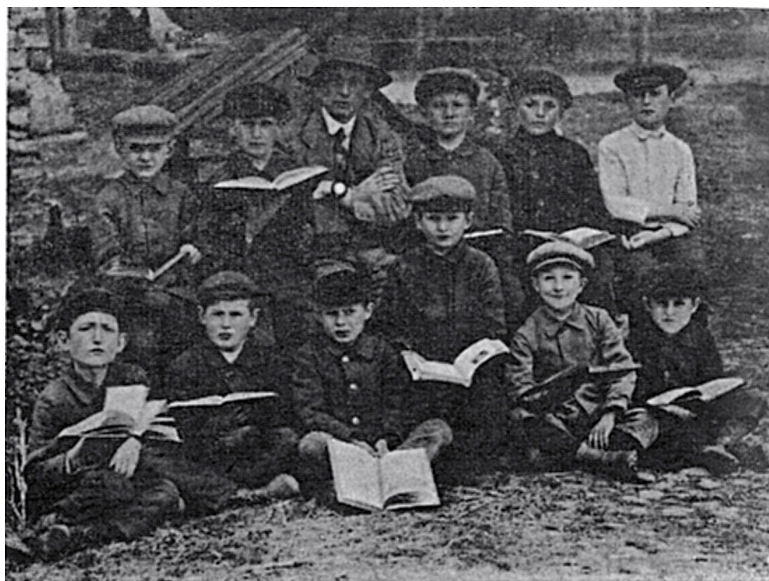
The Long Street beginning from the market side.



The beginning of Słonim Street looking from Factory Street.



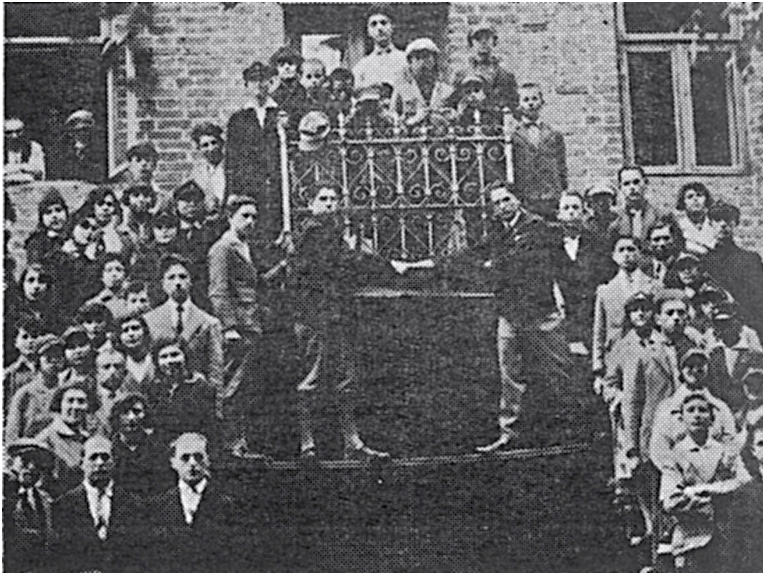
Factory Street, Kosów.



Heszel Poloński's Cheder⁴⁹ in 1918.

The teacher Heszel Poloński “May the Lord Avenge His Death” is sitting in the back row with his students. He was the first famous Hebrew teacher in Kosów Poleski, in the new age.

⁴⁹ A school for Jewish children in which Hebrew and religious knowledge are taught.



A get-together of the Kosów Betar,⁵⁰ the Słonim “Masada” (youth movement) and the Baranowicze Betar in the Tarbut school in Kosów.

In the photograph you can see Icchak Nowik congratulating the Słonim “Masada” representative on behalf of the Kosów Betar. The house and the porch – the Tarbut school in Kosów.

⁵⁰ The Betar Movement (בית"ר) is a Revisionist Zionist youth movement. *Wikipedia*



A class of the elementary school in Kosów Poleski, 1920.

1. Bresław the teacher (from out of town). 2. Sonia Rabinowicz the teacher. 3. Chaim Berel the teacher. 4. The principal Jakow Kunik. 5. Szmuel Wolański (Ben-Gershon) "May he be set apart for long life," in Israel now. 6. A Polish teacher (Christian).



A class of the elementary school in Kosów Poleski, 1920.

On the right (downward): Standing: The principal Jakow Kunik. The teacher Bresław. Sitting: The Polish teacher.

On the left (downward): Standing: Reb Meir Kadyszewicz (Meir Joszka's). Sitting: Reb Szmuel Szkolnik.



The members of the education committee of the school are sitting in the first row. From right to left: Standing, Josef Sołowicki. Sitting: Reb Baruch Meir Zilberblat, Abramowicz, Josef Morocznik, Eliezer Chari, Dawid Jewszycki, Icchak Josef Rotfort.

Besides Sołowicki, “May He be Set Apart for a Long Life,” everyone “Of Blessed Memory” has passed away.



The first class of the Tarbut school in Kosów Poleski, 1928. In the center is the Talmud⁵¹ teacher Cigelnik “Bless his memory,” who died in Kosów Poleski, with his students around him.

1. (To the left of Cigelnik the teacher) Szmuel Morocznik, in Israel today. 2. B. Karelic, in Israel today. 3. Rachel Jalepowicz, in Israel today. 4. Basin the teacher, in Israel today. 5, 6. Gruber the teacher and his wife. 7. Dow Jewszycki, survived and is in Germany.

⁵¹ A central text of Rabbinic Judaism. *Wikipedia*



The Talmud Torah⁵² building and its students.

⁵² Talmud Torah schools were created in the Jewish world “as a form of parochial schools for boys of modest backgrounds, where they were [taught] Hebrew, the Scriptures (especially the Pentateuch), and the Talmud. *Wikipedia*



Youth in Kosów Poleski.
Members of “Magen David Adom”⁵³ in 1920.

⁵³ A Jewish emergency medical, disaster, ambulance and blood bank service. The name means “Red Star of David” (literally: “Red Shield of David”). *Wikipedia*



“Magen David Adom” in Kosów Poleski, 1921.

The management is seated at the bottom. Among them (holding the white ribbon) are Reb Mordechaj Chajkin, the Jews elder in the days of the genocide, “May the Lord Avenge His Death” and Reb Zalman Wolański who was murdered in Hebron, “May the Lord Avenge His Death.”



Betar – The Betar Movement, Stage “B” in 1930.



The Jewish National Fund⁵⁴ Committee
and its communal workers in Kosów Poleski.

From right to left: 1. Chanan Karelic. 2. Zajdel Rzykow. 3. Arie Wolfowicz. 4. Szapiro from Israel. 5. Szlomo Hofman. 6. His wife Sonia Hofman. 7. The pharmacist's wife. 8. The female doctor from Kosów Poleski. 9. Mordechaj Nowik. 10. Nowik's wife. 11. Nowik's sister-in-law. 12. Kadel Klebański. 13. Klebański's wife. 14. Dawid Werdomicki's wife.

⁵⁴ [An organization] founded in 1901 to buy and develop land in Ottoman Palestine (later British Mandate for Palestine, and subsequently Israel and the Palestinian territories) for Jewish settlement. *Wikipedia*



“Hechalutz”⁵⁵ in Kosów Poleski in 1934.

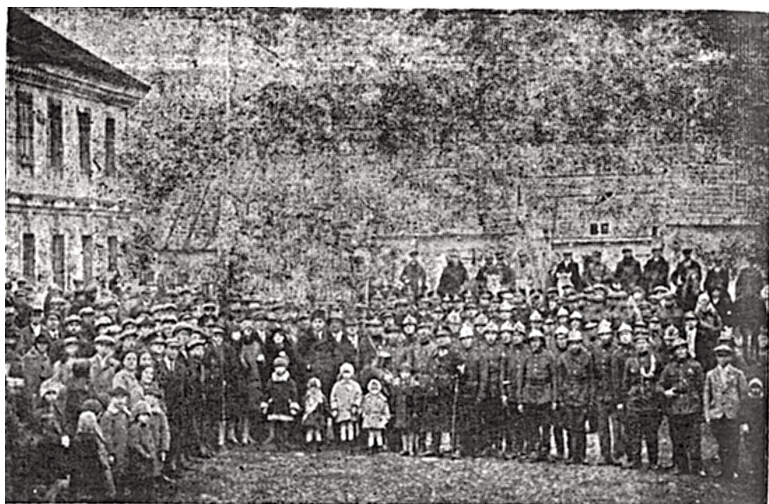
⁵⁵ Hechalutz [“The Pioneer” in Hebrew] was an association of Jewish youth whose aim was to train its members to settle in the Land of Israel. *Wikipedia*



The theater club in Kosów in 1927



The League for the Sake of Working in the
Land of Israel in Kosów Poleski, 1934.



Firefighters in Kosów Poleski.

Part B: A List of the Martyrs Killed in Kosów Poleski

(Arranged in order of the houses and streets)

[[page 40]]

Libke Amścibowski (the baker) – She and her whole family were in “The Castle” ghetto and were killed there.

Jerszel Choroszczański – After part of the committee was imprisoned and taken to Słonim he worked in the community. The entire family was slaughtered, most likely at the time of the slaughter.

Menasze Prybulski – Lived in the Choroszczański’s house in “The City” ghetto with his wife, children and son-in-law (Osnat’s husband) and they were killed during the slaughter. It is possible that the children escaped but nothing certain is known.

Icchak Kozak – He was killed in Mohylew. His family stayed in the ghetto and was exterminated.

Perec Derewiański – He, his wife and his daughter were killed.

Likowski⁵⁶ (the glassmaker) – Michla, her husband and two children were in the ghetto and were killed.

Wolfowicz (the son of Mosze Wolf) – His daughter Golda worked at the weaving factory at the Tarbut school. The entire family was in the ghetto and was exterminated.

Niame Ratner – With his wife and twin children were in the ghetto and were killed.

Israel Kraszyński – Israel died as a result of a beating that he got. (The Germans forbade the Jews to walk on the sidewalk – and he did not follow this order – **[[page 41]]** and he did not hear the German calling him; he got a beating that completely exhausted him and he was dragged to the headquarters where they terminated him.) His wife Eidele, his daughter Lea and his son Josef with his wife Raszke were exterminated during the first slaughter. The Germans took Lea’s husband ([serving] as a Polish soldier) hostage; at the time he was with Mosze Kunik (son of Jakow) and Lejbel Kuliszewski. The other daughter, Fania, worked at the weaving factory, hid in the attic of the

⁵⁶ Translated as printed, but based on records at at Yad Vashem and a 1930 business directory, this surname is probably “Liskowski.”

Tarbut school during the first slaughter, and was killed during the second slaughter.

Berel Abramowicz – Was killed during the first slaughter; his son Efraim worked in the Słonim camp and was in the ghetto afterwards, he talked about escaping to the forest all the time; Meir Kuliszewski did not see him during the last two days before the slaughter and does not know anything about him.

Jakel Czernichow – His wife was in the ghetto and was killed during the slaughter. One of her daughters, Chawa, was in Baranowicze and the other died from her pregnancy during the Russian occupation.

Jeszaja Dereczyński – The entire family was exterminated during the slaughter. **[[page 42]]**

Menucha Lisicka (Golde's daughter) – Used to live in her house in the ghetto and was exterminated during the slaughter.

Naftali Klebański – He was killed in Słonim during the second slaughter there; he was then living in his brother Hilke's house. All of his family was in "The Court" ghetto and was killed during the slaughter.

Eliahu Dawidowicz – Was killed with his wife during the first slaughter.

Biniamin Krasnostawski – He and his wife (a relative of Gerszon Kulik) were most likely exterminated during the slaughter; before that he was probably at the Słonim camp.

Icchak Iliwicki – Was with his wife in "The Castle" ghetto; their son Mosze, their daughter and her husband (Icchak Ratner) were in "The City" ghetto. They were all killed.

Awraham Michael Mieszczanin – Was exterminated with his wife during the slaughter.

Mirel Sapożnik – Mirel died during the Russian occupation. Szymon, his wife and children, Jakow Meir with his wife and children and Eliahu-Chaim were in "The Castle" ghetto and all of them (except for Eliahu-Chaim) were killed during the slaughter.

Jakow Meir helped bake in the Dylko bakery, which baked for the Poles and the Russians.

Arczyk Ratner – The entire family (except for the son Mosze-Mendel) was in “The Castle” ghetto and was killed during the slaughter.

[[page 43]]

Chajcie Fajnerman – Chajcie died at the time of the Russian occupation already; Eliezer and his wife and his sister Fejgel were in “The City” ghetto and were exterminated during the slaughter.

Pajśke Fajnerman, the shoemaker – He, his wife, his sons Szmuel and Awraham and both his daughters were in “The City” ghetto and were killed. His son Szmuel lived outside the ghetto at first (with his Christian wife) but he was ordered to leave her and return to his parents in the ghetto. His son Mosze went to visit his mother’s relatives in Chomsk and was killed on the way.

Sara the butcher – She and her family were in “The Castle” ghetto, where they were killed. One of her sons-in-law, Elimelech, tried to hide during the first slaughter but was found by the policemen and then killed, after he lost his mind. Her second son-in-law, Eliahu, the women’s tailor, was taken after the slaughter with the artisans.

Szmuel Bursztajn – He and his wife were in “The Castle” ghetto, he was sick those days as a result of hunger; their daughter Eidele (the wife of Mosze Poloński, who fled to the forests) was in “The Court” ghetto and was then transferred to “The City” ghetto; they were all killed. Zelig Bursztajn and his family were in “The Castle” ghetto and were killed there. [[page 44]]

Karelic (“the orphans”) – The entire family was in “The City” ghetto with Rabbi Icele. Some of them hid during the first slaughter at the Tarbut school. It is unknown what happened ultimately, but one can guess.

Mieszczanin (the painters) – Mosze lived in Słonim after he got married, and got killed there during the slaughter. Jakow tried to flee to Różana about a month before the slaughter in Kosów

Poleski, was caught on the way and executed (together with the Rzyzkow family and others) in “New Colony.”⁵⁷

Aharon Judkowski – Was with his wife and children in “The City” ghetto and were killed during the slaughter.

Mosze Gerszkowicz – Lived with his wife, daughter and step-son in “The City” ghetto (in Bielawski’s cattle shed). Kuliszewski does not remember, but thinks that his daughter Jochewed was also there and that she was the main worker in the weaving factory at the Tarbut school. They were all exterminated during the slaughter.

Tuchman (the shoemaker) – Berel and his wife and two children, his young lover Rysia and his older sister with her husband (Motel Bialski) and both her children were in “The Castle” ghetto where they were killed. Motel Bialski was in the Słonim ghetto prior to that; another sister got married and lived in Słonim. **[[page 45]]**

Josel Bron – He, his son Fajwel and daughter Lea with her husband were in “The City” ghetto (in Trynda’s cattle shed) and were killed during the first slaughter.

Jenteczke the baker – Her granddaughter Sara and her husband were in “The Castle” ghetto and were killed there.

Jakow Iser Kobryński – He died during the last days before the Russian retreat. His daughter Sirke, her husband Hercel Chajkin and both their daughters were in “The City” ghetto and lived with the cantor’s family in Josef-Chonie Jeziernicki’s cattle shed, opposite the Tarbut school; they hid there during the first slaughter; it is presumed that they were killed during the second slaughter.

Alter Reznik – He, his wife and their son Eliahu were killed during the first slaughter; prior to that Alter worked as a tinsmith in a department that opened in the Dworecki’s house.

⁵⁷ See footnote number 29 regarding this place.

Szalom Cywin – It is presumed that the entire family was in “The Castle” ghetto where they were all killed.

Kancepolski – The entire family was in “The Castle” ghetto where they were all exterminated. During the Russian occupation the two daughters held important positions.

Eliezer Wołkomirski – He, his wife Chaja, their son and their daughter and his sisters-in-law Joske and Sara Gitel were in “The Castle” ghetto where they were all killed. **[[page 46]]**

Chaja Rutkin – She and her son Hilel and her daughter Frejdel were in “The Castle” and were killed; her oldest daughter Henja died before the Germans came.

Szmuel Rubinowicz – He, his wife Mindel and Rywka Fridman (their son Lejbel’s wife) and her daughter were in “The Castle” ghetto and were all killed there. A refugee from Prużana tells that their granddaughter Lajke, the daughter of Gerszon Niame was killed in Germany two days before the Americans liberated the camp. She left the line to pick up some potatoes that were lying on the ground; a German policeman noticed and killed her on the spot.

Mejta Kagan – She and her husband were in “The Castle” ghetto and were killed there. Their son Jakow already died during the Russian occupation.

Symcha Kagan – He and his wife Pajcie were in “The Castle” ghetto and were killed there.

Szymon Rzyzykow – He died a short while before the war broke out (1939). His wife Zelde as well as Zajdel and his wife and his daughter and Pesze with her daughter fled to Różana but were captured at Kolonia Alba and were led to “New Colony,” a place where they had to dig their own grave and they were killed there. **[[page 47]]**

Lejba Borodowski – He and his wife were among the first people killed in “The Castle” ghetto.

Chackiel Strachalski – He and his wife had already died during the Russian occupation. Their son Cadok and his wife were in “The Castle” ghetto where they were killed.

Israel Garbarski – With his entire family, all killed in “The City” ghetto.

Mosze Ragotner – He, his wife Bajlke, their daughter and their young son were in “The Court” ghetto, from which they were led to the slaughter.

Natan Kostrowicki – He, his wife and both his daughters were killed in “The Castle” ghetto; his brother-in-law Lejbel with his wife and children were in “The Court” ghetto and were taken from there to the slaughter.

Szlomo Hofman – During the Russian occupation he traveled to Słonim and during the German occupation returned to Kosów together with his entire family. They lived in “The City” ghetto and were killed during the slaughter. Their son Eliahu was in the Słonim ghetto prior to that.

Meir Kosowski – He and his wife Wichne and both their children lived in “The Court” ghetto; they tried to escape but were most likely killed. And at any rate, Kuliszewski saw Meir Kosowski dead on the road.

Szlomo-Nuta Hofman – He had already died during the Polish period; his wife, his son Josef and his daughter Szejne (Icchak Mudryk’s wife) were in “The City” ghetto, where [[page 48]] they were all killed; Icchak Mudryk was taken with the artisans to Słonim where he was killed.

Efraim Birnbaum – He died during the Russian occupation; his wife (with her son the cheesemaker), Mosze and his daughter were at “The Castle” ghetto, where they were killed.

Peszka Lewkowicz – (the “Bolavitzer”⁵⁸) – She, her husband Lejzer and two girls lived in “The City” ghetto and were taken to the slaughter. Prior to that she held a policewoman position for the community. Her son Icie, an electrician (fathered by her first

⁵⁸ The word, which is not written with Polish spelling, suggests that she came from nearby Bielowice, Poland.

husband), was taken by the Germans before the slaughter. Since then, there has been no word from him.

Awraham Lewkowicz – He, his wife and his children were in “The City” ghetto and were most likely taken to the slaughter. His mother had already died during the Russian occupation.

Dwora Brinker – Her daughter Ester with both her daughters were in “The Court” ghetto, where they were killed. Ester’s husband transferred to “The City” ghetto one day before the slaughter, and during the slaughter pleaded mercy, offering his talents and his professions. He was killed there.

Alter Raszkes – The entire family was at “The Castle” where they were all killed.

Ester Bisławska – (Szejne Chajkel’s⁵⁹) The entire family was exterminated in “The Castle” ghetto. **[[page 49]]**

Mordechaj Jabłoński – He was with his wife, their daughter Zlatke and her young son at “The Castle” ghetto where they were killed.

Szalom Berkowicz – With his wife, Meir, her daughter Szejne with her husband Chaim Parecki and Chaja Parecki lived in “The Castle” where they were killed.

Herszel Milikowski – He and his wife (his second one) lived in “The City” ghetto where they were killed.

Szymon Białowiecki – He was taken with the artisans and probably died in the Bliżyn camp; his wife and children died in the ghetto.

Mosze Gursztel⁶⁰ – (the tinsmith) – He was taken as a laborer and sent to imprisonment in Słonim and from there to Mohylew where he was shot by the Germans; his wife, children and brother-in-law went from “The Castle” ghetto to the “Old Colony” next to Różana.

⁵⁹ This is a reference to Szejne Chaja Wegodska, her mother.

⁶⁰ Some sources indicate the surname might be Gersztel or Gurstal.

Icchak Wołkomirski (?)⁶¹ – He, his daughter Bajla and his young son were killed during the slaughter; his wife was killed a few hours before them; prior to that, the young son worked in the Słonim and Kozłowszczyzna camps as an office clerk.

Icchak Mosze Wolański – He was taken with the artisans and died in the Bliżyn camp; his wife was killed in “The City” ghetto.

[[page 50]].

Zajdel Krawczyk – He was taken as a laborer to Słonim and from there to Mohylew where he was killed; his wife and both his daughters were killed in “The Court” ghetto.

The “Ślepak”⁶² Family – the entire family was killed, except for the oldest son (Mosze?)⁶³ who was in the Polish army and never came back.

Meir Wolański – The son Szalom-Mosze died in the Polish period and his wife with both their daughters died in “The Castle” ghetto.

Mendel Garber – The entire family was killed in “The Castle” ghetto; prior to that, both his sons were in the Słonim and Kozłowszczyzna camps.

Jakow-Szalom – who was called Szalachman. –The entire family was in “The Castle” ghetto where they were exterminated.

Efraim Goldman – He was killed together with the entire family; his son Judel lived in Byteń and was together with others from Kosów in the Słonim camp.

Szejne Ester – (the killed one’s wife), was with both her sons in “The Castle” ghetto where they were killed.

Pinie the shoemaker – (the fat one) – The entire family was in “The Castle” ghetto where they were executed.

⁶¹ The question mark appears in the original text.

⁶² From the way this is written with quotes, it is possible the family name is unknown and they were peddlers or movers, from the Yiddish word “shlep.”

⁶³ The question mark appears in the original text.

Chaim Berel – (the teacher) – was killed together with all his daughters in “The Castle” ghetto. **[[page 51]]**

Kalman Białowiecki – His wife, his mother and both his daughters and also his brother Mosze with his wife and both his daughters were in “The Court” where they were killed.

Ajzyk Aszer Kunik – He, his wife Dobke and their children were killed during the slaughter in “The Castle” ghetto; prior to that, Ayzik-Aszer was in the Słonim camp.

Mordechaj Josel Jeziernicki – Chaim Lejb with his wife and his daughter, Jeszaja’s wife with a son and a daughter lived together in “The City” ghetto and hid during the first slaughter; Jeszaja left with the craftsmen and was killed in Smolensk.

Chana-Fejgel Chajkin – She herself, her daughter Zlatke, her son Herszel with his wife Sirke and both their daughters, her daughter Chaja-Gitel with the children, her daughter-in-law Hinda (Mordechaj’s wife) and both her daughters – all hid during the first slaughter. Her daughter Kajle also hid but was discovered and shot. Her daughter Mirel was killed among the first because she said proudly that she was Mordechaj’s sister; her son-in-law Jehoszua Baum was shot in the hospital a day before the slaughter. Her son Mordechaj who was the head of the ghetto was the last to get into the car in “The City” ghetto. The German commander **[[page 52]]** told him that he would like to leave him behind but the city has to be clean of Jews. Her son-in-law Motel Lidsky (Chaja-Gitel’s husband) got into the car that led to “The Castle.”

Szabtaj Karelic – His son Dawid was found with his wife, his son and his daughter in “The Court” ghetto after returning from the Słonim camp and they were all taken to the slaughter.

Alter Brutan – The entire family was in the city and was killed there. Cywia was in Baranowicze and Awraham has been found now living in Germany.

Naftali Grynberg – He, his wife Dwosia, his son Zewulun with his wife and daughter, his sons Mosze and Meir were all in “The

Castle” ghetto where they were killed. Mosze was in the Słonim camp. Prior to this young Meir lost his mind.

Raszke Chajkin – She with her husband (her second one) and both their children were in “The Castle” ghetto where they were killed. Her son Mocie got married in Wołkowysk and was not in Kosów.

Chanie Chajkin – He and his wife and both his daughters lived in “The City” ghetto and hid there during the first slaughter; before that he worked in the community. His father and stepmother were in “The Castle” ghetto where they were killed; two of his sisters got married in Baranowicze and his brother Chaim got married in Wołkowysk and was not in Kosów Poleski. **[[page 53]]**

Jakow Iliwicki – He and his wife were in “The Castle”; their daughter Ester lived with her husband Welwil Fajnerman in Iwacewicze; their sons Josef and Zeew were not in the city at all.

Gerszon Abramowicz – He, Nechama, Fejgel and her daughter were in “The Castle” ghetto where they were killed.

Joel Ustowski – Died in Bereza Kartuska during the German occupation; his wife Gruna stayed in Bereza Kartuska.

Rogatyński – He, his wife, his son and his sister-in-law Raszke (Rajsze Hinda’s) were all in “The Castle” ghetto where they were killed.

Lewkowicz – Michel and his wife, Roze and her husband and both their daughters – lived in “The Castle” where they were killed. Eliezer Lewkowicz was killed during the first week of the arrival of the Germans into town.

Herszel Czernichow – He, his wife and Liuba with her daughter were in “The Castle” ghetto where they were exterminated. Their son Mosze was imprisoned and accused of collaborating with the partisans. He was led to Mohylew where he died.

Mosze Grajewski – He and his wife were in “The Castle” ghetto where they were killed.

Eliezer Chari – He, his wife Rywka, his sister Libe and their daughter Sara were in “The Castle” where they were killed.

Noach Rudnicki – He, his wife Lea-Basie and their little daughter were in “The Castle” ghetto where they were killed. **[[page 54]]**

Welwil Garcowski – He and his wife Gisza were in “The Castle” ghetto where they were killed.

Masza Morocznik – She was in “The Castle” ghetto where she was killed.

Chana-Gitel Nowik – She was in “The Castle” ghetto where she was killed.

Dawid Werdomicki – During the first slaughter he, his wife, his son Benie and his daughter hid; as Szmuel Lejb tells us, Werdomicki was the Jews’ elder after the slaughter. What happened with them afterwards is unknown and one would think that they were killed during the second slaughter.

Awraham Icchak Bron (the hairdresser) – He was with his wife Sara in “The Castle” where they were killed; all of the children left for Argentina during the Polish period.

Josel Pakter – He, his wife and his daughter Frejdel (Haim Busel’s wife) were killed during the slaughter.

Jakow Pasmanik – He and his wife were killed during the first slaughter; their son Chaim with his wife and their daughter and their son Awraham hid and remained after the first slaughter and were killed after the second slaughter; Berta was killed with her husband in Słonim during the first slaughter there. The young daughter Rywa worked as a maid at the Eastern Orthodox priest and stayed there after the first slaughter; nothing else is known about her. **[[page 55]]**

Nysel Szkolnik – He was in “The Castle” and was killed there. His wife had already died during the Russian occupation.

Michael Pik – Alte with her husband and a child were in “The Castle” ghetto where they were killed. The mother Dwora, the baker, had already died during the Russian occupation.

Jejachie Szkolnik – The entire family lived in “The Castle” where they were killed.

Pejsach Rubinowicz – His wife was almost the last one to die during the first slaughter; his two sons and daughter were also killed; he was taken with the artisans and died in the Bliżyn camp.

Nysel Kuliszewski – He, his son Jerszel, Etl and both their children Motel and Chénoch lived in “The Court” and were killed during the slaughter; Dawid (the first born) was killed in Iwacewicz. Lejbel was in the Polish army and was captured in Lublin (together with Mosze Kunik). According to rumors, they were put into the gas chambers.

Luzer Iliwicki – Dwora and her three children were in “The Castle” where they were killed. Her husband was among the hostages and was killed in Mohylew. The elderly mother had already died during the Russian occupation. The oldest daughter Cynke was a military doctor and came to visit in Kosów during the Russian occupation.

Jona Abramowicz – He was burnt during the fire that occurred in Kosów with the entering of the Germans. His daughter Hindel [[page 56]] and her child were in “The Castle” where they were exterminated. Her husband Lejzer, who was a highly ranked clerk during the Russian occupation, stayed in Baranowicz when the Germans entered and could not return.

Pinchas and Szmuel Kadyszewicz – They were in “The Castle” with their families and were killed.

Dawid Porozowski – He was with his wife and two children in Iwacewicz and returned to Kosów during the German occupation; they lived in “The City” ghetto where they were killed.

Mosze Breskin – He, his wife, his sister (or her sister) and their daughter were in “The Castle” ghetto where they were killed.

Mosze Wolf Wolfowicz – Mosze Wolf had already died during the Polish period. The rest of his family, except for Zelig, was in “The Castle” where they were killed.

Meir Chajkin – His mother and his sister Krajndel were in “The Castle” where they were killed. Meir, together with Szmuel Piński and his brother were taken as painters to work at the commander’s before the slaughter. Nothing is known about them ever since then.

Mosze Szkolnik – He, his wife with a son and a daughter were in Iwacewicze and returned to Kosów during the German occupation. They lived in “The City” ghetto where they were killed.

Calke Karelic – His wife Hinda, her son Zelig and all of her daughters lived in “The City” ghetto where they were exterminated.

[[page 57]]

Chonie from the courtyard – He and his family, together with his sister-in-law (Zajdel wife – of the Hofman family), were in “The Castle” where they were killed.

Mudryk – The mother and the daughters were in “The City” ghetto where they were killed.

Pikus – The entire family lived in “The City” ghetto and was killed during the first slaughter.

Moszel Szajnkes – The entire family was in “The Castle” ghetto where it was killed.

Jakow Iliwicki – The entire family was exterminated during the first slaughter.

Sara Dawidowska – She and her son Jerszel were in “The Court” ghetto and were killed during the first slaughter.

Hesie Rawnicki – The entire family (except for Szmuel) lived in “The Castle” where they were killed; Meir Kuliszewski does not remember a thing about their son Szmuel.

Josel Kunik – He, his wife and both his children hid at a German commander’s during the first slaughter. Rumors say that they were all killed during the second slaughter.

Zundel Karelic – Zundel died during the Russian occupation; his wife Sara, his son Josef and his wife Fejgel and two sons were in “The City” ghetto where they were killed. **[[page 58]]**

Baruch the cobbler – His son Mendel and his wife Fejgel (the daughter of Nachum the shoemaker) and his three children lived in “The City” ghetto where they were killed.

Icze Pakter – He, his wife, his son Josel, both his daughters and his father Szalom lived in “The Castle” ghetto where they were killed. The son, Josel, previously worked in the Słonim camp.

Rachel Polowska – She, her sons Niame and Chaim, her daughter Belke (with her husband Mosze Ragotner and their children Awraham, Mere, and the young one), her daughter-in-law Eidele Bursztajn (Mosze’s wife) with a child – were at “The Court” ghetto and were killed during the first slaughter.



Three Generations of Kosów.

The Great Rabbi Menachem Mendel Szereszewski

“Of Blessed Memory.”

He served as a rabbi in Kosów for forty years. He passed away on the Seventh of Adar, 5689 [February 17, 1929].



Three Generations of Kosów.

The Great Rabbi Meir Lejkin “May the Lord Avenge His Death” and his wife Eszke, the daughter of the Great Rabbi Menachem Mendel Szereszewski “Of Blessed Memory.”

Rabbi Lejkin inherited the position of his father-in-law and served as the rabbi of Kosów for twenty years. “May the Lord Avenge His Death.”



Three Generations of Kosów.

Reb Zalman Wolański “May the Lord Avenge His Death.” The grandson of Rabbi Szereszewski “Of Blessed Memory.” The secretary of the Slabodka Yeshiva⁶⁴ in Hebron. He was murdered in Hebron during the 1929 Massacre.⁶⁵

⁶⁴ [A Yeshiva] is a Jewish institution that focuses on the study of traditional religious texts, primarily the Talmud and Torah study. The branch of the Slabodka Yeshiva was opened in Hebron in the 1920s. *Wikipedia*

⁶⁵ [A] series of demonstrations and riots in August 1929 when a long-running dispute between Muslims and Jews over access to the Western Wall in Jerusalem escalated into violence. *Wikipedia*



The Kosów Citizens Who Were Exterminated.

The Great Rabbi Icchak Karelic (the son of the Great Rabbi Szemariahu) "May the Lord Avenge His Death."

He served as the rabbi of Kosów and founded the Talmud-Torah.

Next to him is his student Eliahu Chajkin (Chana-Fejgel's son) "May the Lord Avenge His Death."



The Jews' Elder in Kosów.

(During the Nazi period, "Damn them!")

Reb Mordechaj Chajkin (Chana-Fejgel's son)

"May the Lord Avenge His Death."

The wicked commandant wanted to grant him a travel permit to Germany in order to save his life, but he refused.



Icik-Josef Rotfort and his family

“May the Lord Avenge Their Deaths.”

He was a member of the Jewish Committee during the German occupation and an excellent man. He and his wife never tired of risking their lives for those taken to their death. Everyone loved them. The wicked commandant wanted to give him a permit to go to Germany in order to save his life and he refused!

Icik-Josef Rotfort. 2. His wife Jera. 3. His sister Gniesie. 4, 5. Both his daughters. 6. His cousin Furmański. 7. His cousin Furmański. (Thank G-d she is in Israel.)



The Great Rabbi Josef Kosower,
son of Rabbi Kalman Berkowicz,
“May the Lord Avenge His Death.”

Head of the Estrog Yeshiva in Vilnius and
author of the book “Chelkas Yosef” (Joseph’s Plot).

He was born in 5655 [1894 or 1895] in Kosów Poleski, was shot and murdered in a crowd of martyrs on Saturday the Ninth of Av, 5701 [August 2, 1941] in Vilnius.

“My dear sanctified one! There would never be enough tears to weep for you and mourn your passing. I wish my head was filled with water – it would then be drained by my tears. I would cry for the fate of all my people and you among them, flesh of my flesh, until my brain is stilled.”

The mourner is one of the family.

With G-d's help.

In the memory of my teacher and my great Rabbi Josef Berkowicz, a Tzadik⁶⁶ "Of Blessed Memory."

When I was fortunate enough to stand before him, a Tzadik "Of Blessed Memory," the fear and concern were not yet felt among the people at large. And we, dozens and hundreds of his students learned from his words, his ways and his doctrine – a way of life, to strive for modesty and a way of life of a man and a world. We searched to discover the welcomed vitality and happiness that accompanied the arrival of the Jewish people to Israel with the light of perfection. And we hoped that with his help he would be blessed to be redeemed in the Land of Israel that is contaminated with many other people.

But then darkness started spreading, fanatic combatant paganism spread in the world, The Wicked One rose to rule the universe and swayed his axe on Judaism and the Jews. At first, only a few felt the danger, but slowly more and more people opened their eyes. And our rabbi "May the Lord Avenge His Death" saw the coming with his eyes and heart, the dark shadow that was slowly covering the sun. But there still remains a serious question that gives hope, that tells the heart, maybe the worst will not come, maybe there will be a miracle. Because what will become of the eternity of Israel? How will the branches survive after, G-d forbid, the root will be chopped off? I saw this on him, a Tzadik "Of Blessed Memory," during a period of two to three years until I read a letter of his to one of his students, two weeks before the war broke out, "I am concerned that a large fire will burst." After this we knew what was coming to us... We just did not know the horrific answer that he found to his terrible question. Until he said to me when I parted from him before immigrating to Israel – and the Germans were then in Greece and Crete and were present in Syria in the north and Mesopotamia in the east and their partners in Libya in the west and Ethiopia in the south – he said to me: "Immigrate to Israel in peace and complete confidence and with no fear. The

⁶⁶ Tzadik is a title in Judaism given to people considered righteous, such as Biblical figures and later spiritual masters. *Wikipedia*

Wicked One would not reach the Land of Israel even if he would stand on its border.” And he stayed until the end.

A Tzadik “Of Blessed Memory.” May the Name of the Wicked Ones Rot.

Aleksander Zak



Some of the Kosów Citizens Who Were Exterminated.

(The brothers Icchak Cur Szmuel and Zalman Morocznik are in Israel, "May They Be Set Apart for Long Life.")

Top row (from right): Josef Morocznik, Lajcia Abramowicz, Maszka Morocznik, Rachel Polońska, Ben Cijon Ryzykow, the rabbi's wife Eszke Lejkin daughter of Rabbi Mendel Szereszewski "Bless His Memory," Babel Garbarski.

Second row (from right): Mosze Kunik (Jakow Kunik's son), Szmuel Morocznik, Szejne Rajzel Alpert, Chaszka Kraszyński, Icchak Cur.

Bottom row (from right): Josef Kunik, his son and wife, Zalman Morocznik, Perec Morocznik, Maszka Lewin's daughter (Ryzykow), Maszka Lewin (Ryzykow), Symcha Lewin, Babe Bursztajn.



Some Sacred Kosów Citizens

“May the Lord Avenge Their Deaths.”

Reb Efraim Birnbaum, his wife and his daughter Bluma.



Some of the Kosów Citizens Who Were Exterminated.

1. Reb Awraham Michael Mieszczanin, his wife, his son, his daughter and his child. 2. Reb Icchak Iliwicki, his wife, his son Mosze and his daughters. (The daughter who is next to Icel Ratner is his wife, and the daughter Jehudyt on top is Awraham Rabinowicz's wife and is in Israel, Thank G-d.) 3. Pinchas Kadyszewicz, his wife and children. 4. The Krasnostaver⁶⁷ and his wife. 5. Icel son of Mosze Ratner (next to him, to *his* right is his wife). 6. Chana Kapłan.

⁶⁷ Meaning a person from Krasnostav, Ukraine. The word does not use Polish spelling.



Some of the Kosów Citizens Who Were Exterminated.

Reb Szmarjahu Rotfort and his family.

The tall one, his son Icek Josef, “May the Lord Avenge His Death,” was a member of the Jewish Committee during the time of the Nazis. His four children next to him on the left, Szmuel, Simka, Ester and Rywa, “May They Be Set Apart for Long Life,” are in Israel.



**The Family of Reb Szmuel Rubinowicz,
“May the Lord Avenge Their Deaths.”**

1. Awraham Rubinowicz’s wife. 2. Awraham son of Szmuel Rubinowicz. 3 and 4. The daughters of Gerszon-Niame Rubinowicz. 5. Ester-Hinda the wife of Gerszon-Niame. 6. Lejbel Rubinowicz. Survived and is in Russia. 7. 8. Reb Szmuel Rubinowicz and his wife, “May the Lord Avenge Their Deaths.” 9. Gerszon-Niame survived and is in Israel.



Some of the Kosów Citizens Who Were Exterminated.

The lady Maszka Morocznik, “May the Lord Avenge Her Death,” and her son Perec, who escaped and disappeared.

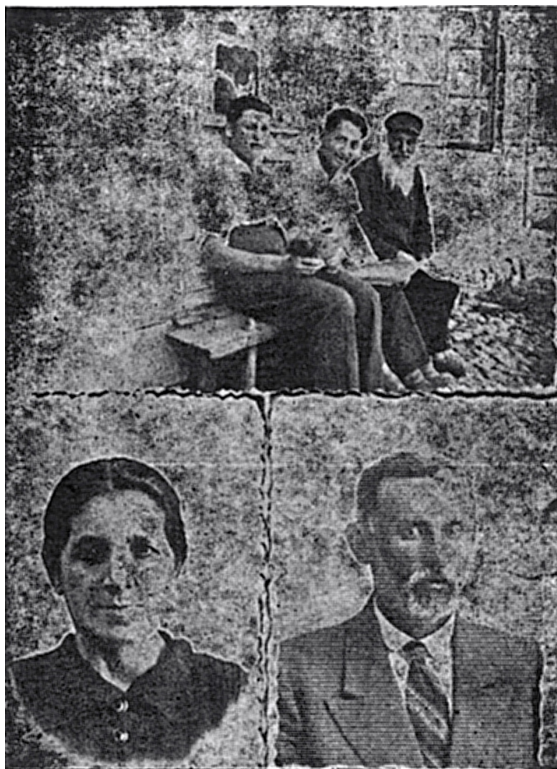


**Some of the Kosów Citizens,
“May the Lord Avenge Their Deaths.”**
Reb Mosze Gerszkowicz and his daughter Jocha.



**Some of the Kosów Citizens Who Were Exterminated,
“May the Lord Avenge Their Deaths.”**

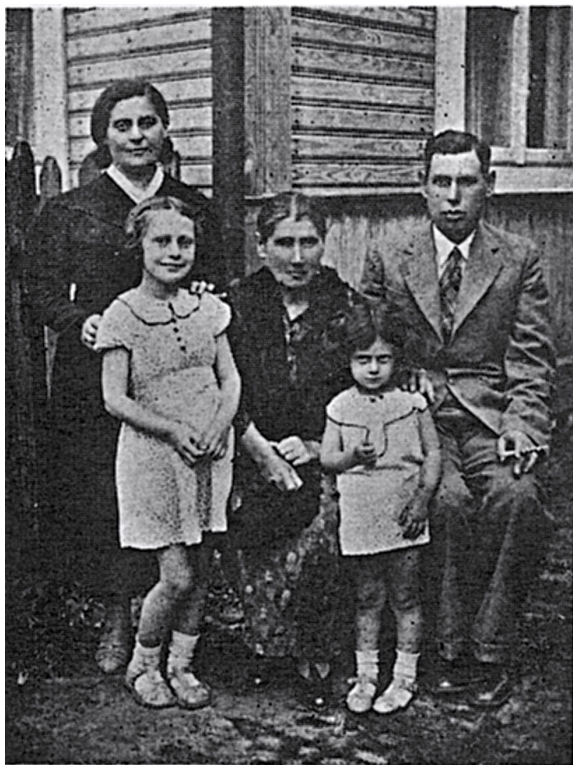
Reb Jehoszua Chajkin, his wife Szosza and their children.



**Some of the Kosów Citizens Who Were Exterminated,
“May the Lord Avenge Their Deaths.”**

Top: Reb Mosze Wolf Wolfowicz. His grandson Zelig Wolfowicz.
Fajwel Najdycz, Zelig’s cousin from Motol.

Bottom: Reb Awraham Wolfowicz and his 60-year-old wife
Jenta.



**Some of the Sacred Kosów Citizens,
“May the Lord Avenge Their Deaths.”**
Old Nowik, her son Mordechaj, his wife and both his daughters.



**Some of the Kosów Citizens Who Were Exterminated,
“May the Lord Avenge Their Deaths.”**

Reb Menasze Prybulski, his wife Jenta and their children Israel and Szoszana, “May They Be Set Apart for Long Life,” who are in Israel.



Some of the Kosów Citizens Who Were Exterminated.

Efraim (the son of Szamaj) Karellic and his family.
He was the Elder Jew in Byteń during the time of the Nazis.



Some of the Kosów Citizens Who Were Exterminated.

Meir (the son of Szamaj) Karelic and his wife,
“May the Lord Avenge Their Deaths.”



Some of the Kosów Youth Who Were Exterminated.

Mosze (the son of Reb Icchak) Iliwicky
“May the Lord Avenge His Death.”



Some of the Kosów Citizens Who Were Exterminated.

Lejbel (the son of Reb Jehoszua) Chajkin,
“May the Lord Avenge His Death.”



Some of the Kosów Citizens Who Were Exterminated.

1, Chaja Lea Chajkin. 2. Ajzel Epstein. 3. Szejne Fridman (is in Israel, Thank G-d). 4. Herszel Krawczyk. 5. Chaja Iliwicky (Icel Ratner's wife). 6. Rywka Fridman. 7. Icel Ratner. 8. Sonia Horodyszczer. 9. Elazar Iliwicky (is in Israel, Thank G-d). 10. Chaja Krawczyk. 11. Rutka Fridman (is in Israel, Thank G-d).



**A Youth Group That Was Exterminated in Kosów,
“May the Lord Avenge Their Deaths.”**

Only H. Himelfarb survived and is in Israel.

Standing: Chaim Parecki (right), Mina Iliwicky (left). Sitting (right to left): Fejgel Iliwicky, Himelfarb, Wiera Szycgal, Nysel Dąbrowski.



**Flower Day in Kosów Benefitting
the Jewish National Fund, in 1921.**

From right to left:

Sitting: Szmuel Ben-Gershon (Wolański), Chaja Buniwicki, Herszel Krawczyk.

Standing: Hinda Ustowski, Mosze Wolański, Minia Iliwicki, Lea Abramowicz, Icek Josef Rotfort, Awraham Cywin, Ajdele Stuczyńska.

All of them were exterminated, "May the Lord Avenge Their Deaths," except for Ben-Gershon and Cywin, "May They Be Set Apart for Long Life." [[page 59]]

Part C: A List of Those Who Left and Fled

(Arranged in order of the houses and streets)

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Rotfort – Szmerel and Michla fled to Różana a long time before the slaughter; Icchak Josef was a member of the Jewish Committee; he treated all the Jews well, especially the poor; his wife Wiera also helped him. During the first slaughter he hid in the Tarbut school's attic and afterwards he fled to the forest; Chana and both her children and Ajzyk Telechański's family left the ghetto two days before the slaughter with the permission of the German commander; it is unknown where they went.

Bron (from the old slaughter house) – Jakow worked at a Polish landowner outside the walls of the ghetto; during the slaughter he was not in town and it is unknown where he is; Efraim left in time to Różana.

Berel Choroszczański – In June 1945 he sent regards on the Lublin radio and asked for help. Nothing is known about his wife and daughter.

Perec Derewiański – The son (Pesach?⁶⁸) fled to Russia during the Russian retreat in 1941, together with the firefighters.

Ustowski – Icel, his wife (the daughter of Arczyk Ratner) and their daughter and his sister Hinda went to Różana; Meir Ustowski got married in Bereza Kartuska and stayed there.

Krasnostawski – Jerszel with his wife (Menucha Milikowski) and his brother-in-law Hercel Milikowski fled to Różana a few days before the slaughter; Awraham Krasnostawski was in the Russian army and did not return to Kosów Poleski; his brother [[page 61]] Arie was in the Słonim camp and afterwards left to the forest; Sara, their sister, fled to Różana a few days before the slaughter.

Eliahu-Chaim Sapożnik – He was in “The Castle” ghetto and fled to the forest a few days before the slaughter.

Arczyk Ratner – His son Mosze Mendel fled to Russia with the firefighters.

⁶⁸ The question mark appears in the original text.

Chajcie Fajnerman – Her son Welwil with his wife (Ester Iliwicky) and her daughter Liba with her husband were in Iwacewicze.

Iliwicky Fałek – Fled to Różana a few days before the slaughter, where he joined his wife.

Chaim Meir Karelic – From the “orphans” family, he was led to Russia together with the artisans.

Eliahu Bron – He was in “The City” ghetto with his wife Chana-Rywka and their three daughters; a day before the slaughter they hid with a peasant in the town’s vicinity and nothing has been heard of them ever since. Szmuel Lew told us that before the second slaughter, Eliahu Bron, his brother Majrim and his sons worked for the German commander especially taking care of horses.

Szachna Telechański – He fled a few days before the slaughter from the ghetto to Szastała the peasant and nothing has been heard of him ever since. His son was in the Słonim labor camp.

Nysel Dąbrowski – He worked in the community and lived in “The City” ghetto. It is possible that he hid during the first slaughter and after it, but Kuliszewski does not remember anything else about him. **[[page 62]]** His brother Mosze’s wife went with her son to her daughter Mincie in Brest.

Josel Bron – His son Lejbel went to Russia with the firefighters; rumors say he was with the Red Army. His daughter Rachel left with her husband Dawid Judkowski a day before the slaughter and hid with the same peasant as Eliahu Bron. Nothing has been heard of them since.

Jakow Iser Kobryński – His daughter Jehudyt together with her husband Eliezer Fiszman, both their daughters and their son left for Bereza Kartuska before the establishment of the ghetto.

Alter Reznik – His son Josef was active during the time of the Russians as the head bookkeeper. Kuliszewski did not see him in Kosów during the German occupation and it is possible that he fled.

Szmerel Karelic – (Cypke's son) He, his wife and his daughters left Kosów before the establishment of the ghetto; where they went is unknown.

Aharon-Mosze Kobryński – He went to Russia with the firefighters; his wife and his children fled to Różana before the establishment of the ghetto.

Gerszon Kulik – During the Russian occupation, he and his wife and his son Aharon went to Lida, the hometown of their daughter-in-law, Aharon's wife.

Menel Wajcel – The entire family moved to Różana about half a year prior to the first slaughter; their son Mordechaj was the community's policeman. **[[page 63]]**

Szmuel Rubinowicz – Their son Gerszon-Niame, with his wife and daughters, moved to Prużana. He and his daughter Lajke were in a camp in Germany, he survived. Lejbel went to Russia with the firefighters and several months ago we got a telegram from him from Moscow. Awraham was a driver at the Russian commanders and went with them to Russia; it is possible that his wife Gisza and their son went with him. Kuliszewski does not quite remember.

Mejta Kagan – Her son Zamel was punished during the Russian occupation for selling wine and was sentenced to a four-month imprisonment in Arkhangelsk.⁶⁹

Symcha Kagan – Their son Majrim lived in Słonim and was sentenced to imprisonment in Arkhangelsk for speculation.

Baruch Percowicz – He and his entire family went to Łysków and from there to Porozów before the establishment of the ghetto. Nothing at all is known about them since then.

⁶⁹ Arkhangelsk was both a city and administrative area of the Soviet Union. Several labor camps were in the Arkhangelsk administrative area before, during and after World War II.

Szymon Rzyzykow – Ben Cijon fled during the Russian occupation to Vilnius and from there to Japan and Shanghai; Peszke's husband was in the Słonim camp and when he returned to Kosów he fled one day before the slaughter (with Fałek Iliwicki) to Różana. Nothing is known about him ever since.

Lejba Borodowski – Gedalia and Icele and their sister Welie went to Prużana to their sister Frida-Rachel. Gerszon-Niame Rubinowicz informs us that Icele Borodowski is in Łódź as a former partisan.

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Mosze Ragotner – It is possible that his son Awramele departed to the forest with his uncles Chaim and Biniamin Poloński.

Icze Bron – fled to Różana (with Fałek Iliwicki) one day before the slaughter; his mother Sara died already during the Soviet occupation.

Ichhak Hofman – The entire family went to Wołkowysk. Szlomo Słonimski met their son Berele in the Auschwitz camp.

Szlomo-Nuta Hofman – His son Judel was a soldier or an artisan in the Russian army and was captured in Russia by the Germans; Judel's wife, Reszke, Chaim Zelig Pakter's daughter, worked as a maid for a gentile in Różana. Szejne's husband, Icchak Mudryk went with the artisans.

Efraim Birnbaum – One of his sons enlisted to the Red Army during the Russian occupation.

Mendel Berman – The entire family left Kosów when the Germans arrived. It is possible that they went to Prużana. A refugee from Różana informed us that he met the wife of one of the sons and her children in Bucharest.

Pines – The grandfather died during the Polish period and his wife during the German occupation; the daughter Roze fled in the direction of Różana before the establishment of the ghetto.

Eliahu Meir Pomeraniec – Left with his family to Bereza Kartuska.

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Dwora Berniker – Dwora, her daughter Zlatke and Zlatke's daughter went to Bereza Kartuska with Pomeraniec.

Dawid Jewszycki – He, his wife Fejgel, his daughter Rysia and his father Josef left Kosów on the eve of the slaughter. Their son Berl stayed behind to serve in the headquarters' household outside the ghetto; a while ago we received a message that he is in Austria; their son Lejbel was not in town during the Soviet period. He might have been in Baranowicze.

Mordechaj Jabłoński – The daughter Szejne went to Prużana. A refugee from Prużana informed us that she is probably in one of the camps in Germany; the grandson Icchak (Gecil and Zlatke's son) probably fled to the forest.

Herszel Milikowski – The daughter Menucha with her husband (Herszel Krasnostawski) and his brother Hercel and the youngest went to Bereza Kartuska. Israel-Iser was in the Kozłowszczyzna camp and then fled to the forest; Aharon was not in Kosów at all.

Zajdel Krawczyk – His son Lejbel was taken with the artisans. Meir Kuliszewski parted from him in Lublin when they separated the shoemakers from the tailors. Nothing has been heard of him ever since.

Majrim Bron – He parted from Kosów before the first slaughter; as Szmuel Lew informs us, Majrim worked for the German commander taking care of horses (with his brother Eliahu); His son **[[page 66]]** Josel joined the partisans and rumors say that he revenged all the peasants who took part in the annihilation of the first ghetto in Kosów Poleski. His son Awraham-Icze was in the Red Army and nothing is known about him at all.

Jakow Polak – He went with his wife to his wife's hometown. It was after the German occupation of the town.

Heszel Poloński – He and his wife Elke left with Jakow Polak.

Nече Polak – Went to Różana with her husband Chaim Szalom and two children.

Chaim-Zelig Pakter – His oldest daughter (Judel Hofman's wife) worked as a maid in Różana and nothing has been heard from her

ever since; Eliahu (the oldest son) left during the Russian occupation (with Judel Hofman) to Russia as a professional making airplanes; the youngest son Josel joined the partisans.

Pinie the shoemaker (the fat one) – He was imprisoned for speculation (with Głodowski) and sent to Arkhangelsk.

Lejzer Rabinowicz – He, his wife and his daughter fled Kosów Poleski; the son Mosze (who worked for Joel Ustowski) was in the Polish army and did not return to Kosów Poleski; the son Jerszel (who worked for Chajkin) was in the Russian army and did not return to Kosów Poleski; the youngest son Nete was in the Słonim and the Kozłowszczyzna camps and departed Kosów when he returned from the camps. **[[page 67]]**

Rabbi Icele Karelic – He and his daughter (from his first marriage) were among those hiding during the first slaughter; afterwards it was heard that they fled to Różana after the slaughter; his (second) wife was killed during the slaughter.

Baruch Pakter – He and his entire family left for Bereza Kartuska during the ghetto period.

Dwora Kunik – Meir Kuliszewski does not remember a thing about her; it is possible that she left town; her (second) husband was in “The City” ghetto.

Jeszaja Woliński – The entire family was in Iwacewicze and Meir Kuliszewski does not know a thing about it.

Mordechaj-Josel Jeziernicki – Meir Kuliszewski does not remember a thing about him, his wife and their daughter Tamara, and they might have left Kosów Poleski; the evening after the first slaughter, one of Jeszaja’s daughters fled with a refugee teacher. It is unknown to where they went.

Chana-Fejgel Chajkin – Her son Eliahu was not in Kosów during the slaughter; her daughter Rysia probably left Kosów with her husband Awraham Rabinowicz during the Russian retreat.

Szabtaj Karelic – He, Szamaj with his wife and daughter, Rywka with two children, Zelig, Cypa and Chaja all went to Izabelin before

the establishment of the ghetto. Mosze and Rywka's husband who were in the Słonim camp joined them.

Alter Brutan – Cywia's daughter got married in Baranowicze and probably lived there; there was word from the son Awraham recently from a German camp. **[[page 68]]**

Mirel Melcer – She went to her daughter Rywka in Słonim at the time there was a labor camp there. Eliahu and Michael were at the Słonim camp at first and afterwards worked with their sister Chaja at Kamieński's outside the ghetto. A day before the slaughter the Germans announced an order for all the people working at Christian homes to return to the ghetto. But these people did not return to the ghetto.

Czarna Wolańska – Cywia lived with her husband next to Wołkowysk (Porozów?⁷⁰) and probably her sister Dwora with her husband Ben-Cijon and their children went to her. Mosze Wolański with his wife Gienia and the children were in Baranowicze.

Meir Karelic – He and his wife Hinda hid during the first slaughter; prior to that he worked in Kosów as a carpenter.

Gerszon Abramowicz – His son Mosze was in the army and did not return; his son Jakow was not in Kosów Poleski; Hinda got married in Brest or Prużana and was not in Kosów.

Mordechaj Ajzykes – His wife and Esterka moved during the Russian occupation; his son Joel married his uncle Szmuel's daughter and they lived in town. They later went to Bereza Kartuska where Ajzel also lived.

Zajdel Cypkes – He went with his family to Bereza Kartuska.

⁷⁰ In the original text this is written with the question mark. Porozów was a town in the Wołkowysk district, implying that the use of Wołkowysk is probably a reference to the district and not the town of that name.

Zundel Kobryński – The old lady Peszka, her husband Josef and both their daughters, Awraszke, Berel and Szejne all went to Różana. Motel got married near Zdzięcioł and stayed there. **[[page 69]]**

Herszel Czernichow – His son Israel fled during the Russian occupation via Vilnius to Japan and Shanghai (with Ben Cijon Ryzykow); his daughter Pajke was in Brisk.

Fajwel Dworecki – He and his wife and the Zak family (his sister Henja) left Kosów and it is unknown to where. Szamaj Zak was in the Kozłowszczyzna camp and was taken out of it by his father. They most likely did not return to Kosów Poleski, and nothing has been heard of them ever since.

Szmuel Grajewski – He went with the firefighters to Russia and probably took his wife and daughter who were in Baranowicze with him.

Eliezer Chari – His wife Dwora and his daughter-in-law (Biniamin's wife) went to Bereza Kartuska. His son Berel was most likely in the army.

Noach Rudnicki – His daughter Elke was not in Kosów Poleski; his daughter Henie went to Baranowicze to look for her husband Josef Berkowicz; his son Zajdel was not in Kosów and it is unknown where he was.

Perec Morocznik – He was in the Słonim and the Kozłowszczyzna camps; later on he was in "The Castle" ghetto with his mother; a day before the slaughter he fled with Szlomo Ragotner, but it is unknown where to.

Motke Nowik – Before the establishment of the ghetto, he, his wife and both his daughters went to Różana where his wife's sister lived. **[[page 70]]**

Cadok Piński – He, his wife Itke, Hudel, Chana and Joske went to Różana a long time before the establishment of the ghetto; Cadok and his son Josel were encountered in the Auschwitz camp.

Rabbi Meir Lejkin – He was in "The City" ghetto with a few of his children and hid in the Tarbut school's attic during the first slaughter; afterwards they heard that he was with the partisans for

two weeks with both his sons Szmuel and Symcha; rumors say that he then went with the partisans to Różana. His daughter Libe and his son Mendel were in Prużana at their relatives; his wife Eszke died sometime after the start of the German occupation.

Dawid Werdomicki – His son Nysel left town during the Russian occupation; rumors say that he is with his aunt in Russia.

Josel Pakter – His sons Israel and Awraham fled from Kosów Poleski; it is not known where to nor what ever happened to them.

Lejba the mute – He died during the German occupation, just after they entered town; his daughter Libe got married in Słonim where she was living together with her mother; his son Nete stayed in Baranowicze ever since the Russian occupation; Nete's wife and son were in Różana.

Kadel Klebański – His wife Chana Rachel went to Różana. Later she was joined by Kadel and his brother Motel. **[[page 71]]**

Szlomo Ragotner – (Iser's son) – He fled Kosów with Perec Morocznik a day before the slaughter; Gerszon-Niame Rubinowicz met Szlomo Ragotner in the Auschwitz camp. It was the beginning of 1943.

Chaja-Hadas Reznikowska – Malka and her husband Szmuel with two children went to Różana about a week before the slaughter.

Herszel Krawczyk – He was in Bereza Kartuska and nothing is known about him.

Josef Słonimski – His (second) wife went with her daughter Malie to Malie Himelfarb's husband.

Mosze-Wolf Wolfowicz – His (second) wife went to her son in Telechany. Zelig was not in town at all and was probably with his wife.

Di Horodyszczerke⁷¹ – Fejgel and her husband Nysel Derewiański hid during the first slaughter; the rest of the family went to Horodyszcze.⁷²

Mordechaj Mudryk – Fled to the forest a few days before the slaughter.

Sara Dawidowska – Chaim was in Baranowicze and did not return to Kosów Poleski; Chanie fled from the ghetto to the forest a day before the slaughter.

Gerszon Berkowicz – He went with his wife and children to Porozów before the establishment of the ghetto.

Baruch the cobbler – Remarried and moved to Bereza Kartuska.

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The Butcher – He and his wife and their three children moved to Bereza Kartuska immediately following the entrance of the Germans; Ajzyk was in Pinsk and nothing is known about him.

Rachel Polońska – Her son Mosze worked at the Lejzer Telechański bakery and left to the forest a day before the slaughter; he was with Rabbi Meir Lejkin in the forest and nothing is known about him ever since. [[page 73]]

⁷¹ Meaning a person from Horodyszcze.

⁷² There were several Polish villages with this name, but presumably the one that is closest, now Haradzišča, Belarus.

Appendix: A List of the People from Kosów Living in Israel

(Arranged alphabetically⁷³)

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⁷³ The names are in the same sequence as they appear in the original text, which is roughly in Hebrew alphabetical order. The Name column uses Polish spellings; many names are followed by an entry in the New Name column which seems to be the name of a spouse in some cases and in others, a newly chosen name. In all cases, the New Name *does not use* Polish spellings, even when the name might match that of a person named elsewhere in the text. The second line of each entry is in Hebrew, giving the Name and New Name from the original text, although any obvious errors have been corrected. The third line, when present, is the address.

Name, Address	New Name
Elazar Iliwicki אלעזר איליביצקי 42 Dizengoff St., Tel Aviv	
Kajle Iliwicki קײלה איליביצקי Bat Yam next to Tel Aviv	Zelig Kravchik זליג קרבציק
Mirjam Abramowicz מרים אברמוביץ 39 Nakhmani St., Tel Aviv	Shuv שוב
Jentel Iliwicki יענטל איליביצקי Herzl St., Ra'anana	Avraham Rubinovitz אברהם רובינוביץ
Zlatke Abramowicz זלטקה אברמוביץ Kibbutz Givat HaShlosa	
Chaja Abramowicz חיה אברמוביץ Kfar Saba	Bernov ברנוב
Zelda Azef ⁷⁴ זלדה אזעף Hadera	Moshe Homski משה חומסקי
Dwora Azef ⁷⁵ דבורה אזעף Hadera	

⁷⁴ This name is spelled “אזעץ” in the original text. The correction is based on marginalia in a copy of the original book at the YIVO Library and *A Dictionary of Jewish Surnames from the Kingdom of Poland*.

⁷⁵ See the prior footnote.

Name, Address	New Name
Josef Birnbaum יוסף בירנבאום Herzl St., Ra'anana	
Zalman Busel זלמן בוסל Ahuza St., Ra'anana	
Zlatke Busel זלטקה בוסל Meshek Givat, near Haifa	
Szachna Berman שכנה ברמן Kibbutz Eilon, P.O. Box, Nahariya	Shachna Shadmi שכנה שדמי
Bila, Rachel Berkowicz בילה, רחל ברקוביץ She'arim Neighborhood, Rehovot	
Peszka Berkowicz פשקה ברקוביץ She'arim Neighborhood, Rehovot	Yesha'ayahu Shlovski ישעיהו שלובסקי
Hinda Berkowicz הינדה ברקוביץ She'arim Neighborhood, Rehovot	Sha'ul Zilberman שאול זילברמן
Szina Berniker שינה ברניקר Pardes Kronenberg, Rehovot	Meir Rabinovitz מאיר רבינוביץ
Sara Belska (Krynker) שרה בלסקי (קרינקר) 5 Ness Tsiyona St., Tel Aviv	Moshe Frenkle משה פרנקל
Liba Brojde ליבה ברוידא Tel Aviv	

Name, Address	New Name
Lea Berkowicz לאה ברקוביץ 9 HaKishon St., Haifa	Aharon Shapiro אהרן שפירא
Sonia Gerszkowicz סוניה גרשקוביץ Herzl St., Ra'anana	Avraham Novik אברהם נוביק
Jafa Gerszkowicz יפה גרשקוביץ Kfar Yehoshua	Menachem Zaharoni מנחם זהרונ
Sender Gerszkowicz סנדר גרשקוביץ Maoz Haim, Beit She'an Valley	[[page 75]]
Fejgel Dawidowska פייגל דוידובסקי Ahuza St., Ra'anana	
Zewulun Dawidowski זבולון דוידובסקי Ahuza St., Ra'anana	
Chaim Dawidowski חיים דוידובסקי Akhad ha-Am St., Ra'anana	Hayim Davidi חיים דויד
Szmuel Dawidowski שמואל דוידובסקי Herzliya next to "Egged"	
Mirjam Dawidowska מרים דוידובסקי P.O. Box 160, Kiryat Amal, Haifa	Yoel Rayter יואל רייטר
Donka Dąbrowska דונקה דזמברוסקי 69 Shtemper St., Petah Tikva	Yosef Lefkovitz יוסף לפקוביץ

Name, Address

New Name

Chana Dąbrowska

חנה דזמברובסקי

15 Hovevei Tsiyon St., Petah Tikva

Sara Malka Heler

שרה מלכה הלר

Ein Harod

Mordechaj Heler

מרדכי הלר

Ein Harod

Gerszon Wolański

גרשון וולנסקי

Sha'arei Hesed Neighborhood, Jerusalem

Malka Okonie

מלכה וקוניע

Szmuel Wolański

שמואל וולנסקי

Ibn Shaprut St., Jerusalem

Shmuel Ben Gershon

שמואל בן גרשון

Hercel Wolański

הרצל וולנסקי

19 Aharon St., Jerusalem

Michael Wolański

מיכאל וולנסקי

36 Abarbanel St., Jerusalem

Mosze Wolański

משה וולנסקי

Sha'arei Hesed Neighborhood, Jerusalem

Miriam Wolańska

מרים וולנסקי

Kfar Saba

Mordechai Molchadsky

מרדכי מולצדסקי

Name, Address	New Name
Ester Wolańska אסתר וולנסקי Sha'arei Hesed Neighborhood, Jerusalem	Ester Mizrachi אסתר מזרחי
Chaja Ester Wolańska חיה אסתר וולנסקי Mea She'arim Neighborhood, Jerusalem	
Arie Wolfowicz אריה וולפוביץ 9 Allenby St., Tel Aviv	
Rachel Wolfowicz רחל וולפוביץ 81 Yehuda ha-Levi St., Tel Aviv	Klatzki קלצקי
Eliahu Wołkomirski אליהו וולקומירסקי In the army	
Chaim Wolański חיים וולנסקי Herzliya [[page 76]]	
Babcie Żuk באבצ'ע זשוק Mea She'arim Neighborhood, Jerusalem	
Zajdel Żuk זיידל זשוק Mea She'arim Neighborhood, Jerusalem	
Welwil Zorochowicz וועלוול זרחוביץ 3 Shlomo Molkho St., Tel Aviv	Ze'ev Hillel Zarchi זאב הלל זרחי
Chaja Rachel Zorochowicz חיה רחל זרחוביץ 3 Shlomo Molkho St., Tel Aviv	Chaya Rachel Zarchi חיה רחל זרחי

Name, Address	New Name
<p>Etka Zilberblat</p> <p>עטקע זילברבלט</p> <p>144 Dizengoff St., Tel Aviv</p>	
<p>Rachel Zilberblat</p> <p>רחל זילברבלט</p> <p>144 Dizengoff St., Tel Aviv</p>	
<p>Sender Zak</p> <p>סנדר זק</p> <p>Gedera, Kibbutz Hafetz Haim</p>	
<p>Fajtel Chajkin</p> <p>פייטל חייקין</p> <p>Yegi'a Kapayim Neighborhood, Jerusalem</p>	
<p>Hercel Chajkin</p> <p>הרצל חייקין</p> <p>P.O. Box, Kfar Vitkin</p>	
<p>Szamaj Chajkin</p> <p>שמאי חייקין</p> <p>P.O. Box, Kfar Vitkin</p>	
<p>Jona Chajkin</p> <p>יונה חייקין</p> <p>P.O. Box, Kfar Vitkin</p>	
<p>Hiszel Chajkin</p> <p>הישל חייקין</p> <p>P.O. Box, Kfar Vitkin</p>	
<p>Szmarjahu Chajkin</p> <p>שמריהו חייקין</p> <p>Geva B., Netanya</p>	
<p>Chaja Chajkin</p> <p>חיה חייקין</p> <p>Patuach St., Netanya</p>	<p>Chaya Melamed</p> <p>חיה מלמד</p>

Name, Address	New Name
Hinda Chajkin הינדא חייקין 9 Emek ha-Zeitim St., Haifa	Eliahu Kaplan אליהו קפלן
Ester Chajkin אסתר חייקין 9 Emek ha-Zeitim St., Haifa	
Cwi Chomski צבי חומסקי 126 Allenby St., next to "Yakhin"	
Chomski חומסקי Ramat Gan	Tenenbaum טננבאום
Biniamin Chari בנימין חרי 9 Allenby St., Tel Aviv	
Kajle Kagan קייילה כגן She'arim Neighborhood, Rehovot	
Jehoszua Liskowski יהושע ליסקובסקי 14 Michal St., Tel Aviv	
Aszer Lidsky אשר לידסקי 4 Betsal'el St., Tel Aviv	[[page 77]]
Michal Lidsky מיכל לידסקי King George St., Jerusalem	
Fruma Lew פרומה לעוו Kibbutz Ramat Rachel	

Name, Address	New Name
Josef Lewkowicz יוסף לפקוביץ 69 Shtemper St., Petah Tikva	
Chanan Lewkowicz חנן לפקוביץ Gan Ha'Sharon, Kfar Saba	
Chenka Lisicka חיינקה ליסיצקי HaPoalim Neighborhood, Petah Tikva	Punt פונט
Liba Lisicka ליבה ליסיצקי HaPoalim Neighborhood, Petah Tikva	
Mosze Lapidot משה לפידות Jerusalem	
Szabtaj Lapidot שבתי לפידות Bar Kochva St., Mekor Baruch	
Jakow Lapidot יעקב לפידות Ramat Gan	
Mordechaj Lapidot מרדכי לפידות Ramat Gan	
Chaszka Lapidot חשקה לפידות Allenby St., Tel Aviv	Neymark ניימרק
Feigel Lapidot פייגל לפידות Herzl St., corner of Bar Kochva, Haifa	

Name, Address	New Name
Lea Lapidot לאה לפידות Herzl St., corner of Bar Kochva, Haifa	Neymark ניימרק
Golda Molcadska גולדה מולצדסקי 12 Malachi St., Jerusalem	
Gitel Molcadska גיטל מולצדסקי 3 Malachi St., Jerusalem	Kopel Vitkin קופל ותקין
Malka Molcadska מלכה מולצדסקי 12 Malachi St., Jerusalem	Arieh Vitkin אריה ותקין
Mordechaj Molcadski מרדכי מולצדסקי Ha-Tkhiya St., Kfar Saba	
Aharon Mas אהרון מס Jerusalem	
Frejdel Mas פריידל מס Jerusalem	
Jakow Mas יעקב מס Jerusalem	
Icchak Morocznik יצחק מרוצניק 52 Nakhmani St., Tel Aviv	Itzhak Zur יצחק צור
Szmuel Morocznik שמואל מרוצניק P.O. Box 1256, Haifa	

Name, Address	New Name
Zalman Morocznik זלמן מרוצניק In the army [[page 78]]	
Mosze Melcer משה מלצר Akhad Ha'am St., Ra'anana	
Mosze Mieszczanin משה משצ'נין 17 Pinsker St., Tel Aviv	Moshe Ironi משה עירוני
Ester Mieszczanin אסתר משצ'נין 20 Shtand St., Tel Aviv	Rafael Shetzki רפאל שצקי
Hercel Milikowski הרצל מיליקובסקי Ramat Gan opposite Gan HaNesi'im	
Zlatke Milikowska זלטה מיליקובסקי Givat HaShlosha near Petah Tikva	
Jochke Milikowska יאכקע מיליקובסקי Afula	
Liba Milikowska ליבה מיליקובסקי Europa Bakery, Afula	Tzvi Menachemi צבי מנחמי
Szoszana Milikowska שושנה מיליקובסקי Afula	
Josefa [or Jospa] Milikowska יוספה מיליקובסקי Afula	

Name, Address

New Name

Cipora Milikowska

צפורה מיליקובסקי

Afula

Awraham Nowik

אברהם נוביק

Herzl St., Ra'anana

Icchak Nowik

יצחק נוביק

11 Betsal'el St., Tel Aviv

Szlomo Słonimski

שלמה סלוניםסקי

Gan Yavn'e

Biniamin Słonimski

בנימין סלוניםסקי

Gan Yavn'e

Binyamin Slonim

בנימין סלונים

Zeew Słonimski

זאב סלוניםסקי

Kfar Ganim near Petah Tikva

Josef Sołowicki

יוסף סולוביצקי

14 Neve Sha'an'an St., Tel Aviv

Berta Pines

ברטה פינס

Gan Ha'Sharon, Kfar Saba

Hannan Lefkovitz

חנן לפקוביץ

Judes (Jehudyt) Fisz

יודעס (יהודית) פיש

Tel Aviv

Yisrael Brap

ישראל בראפ

Name, Address	New Name
Ester Falewicz אסתר פלביץ Tel Aviv	
Szoszana Falewicz שושנה פלביץ Tel Aviv	
Israel Prybulski ישראל פריבולסקי In the army	
Szoszana Prybulski שושנה פריבולסקי 16 Herman Cohen St., Tel Aviv	Shimon Ziman שמעון זימן
Ratke ⁷⁶ Fridman ראטקע פרידמן 106 Ahad ha'Am St., Tel Aviv	Aharon Gilboa אהרן גלבוע [[page 79]]
Eliza Pakter עליזה פקטר Meshek Givat near Haifa	
Awraham Pakter אברהם פקטר Kibbutz Dafna	
Szejne Fridman שיינה פרידמן Beit Yosef, Beit She'an Valley	Naali נעלי
Eliahu Pachter אליהו פכטר Bnei Brak	

⁷⁶ Elsewhere in the original text her given name is spelled differently (in Hebrew).

Name, Address	New Name
Szejne Pausner שיינע פויזנער Kfar Warburg	
Drożne Czernichow דראזנע צ'רניכוב 3 HeHaluts St., Haifa	
Ester Czernichow אסתר צ'רניכוב 3 HeHaluts St., Haifa	Menashe Katz מנשה כץ
Thila Krawczyk תהלה קרבציק Kiryat Avoda near Tel Aviv	Yerachmi'el Homski ירחמיאל חומסקי
Meir Kraszyński מאיר קרשינסקי Montefiore Neighborhood, Tel Aviv	
Awraham Kaplan אברהם קפלן Montefiore St. corner of Nakhmani, Tel Aviv	
Zajdel Karelic זיידל קרליץ 23 Ben Tsiyon Boulevard, Tel Aviv	
Meir Kuliszewski מאיר קולישבסקי	
Rabbi Meir Karelic הרב מאיר קרליץ	
Rachel Kobryńska רחל קוברינסקי 18 Amos St., Jerusalem	Eliezer Gelber אליעזר גלבר

Name, Address	New Name
Chana Kobryńska חנה קוברינסקי Herzl St., Ra'anana	Hayim Efron חיים עפרון
Akiwa Kerstajn עקיבא קרשטיין Mea She'arim Neighborhood, Jerusalem	
Eliahu Kaplan אליהו קפלן 9 Emek ha-Zeitim St., Haifa	
Lea Kaplan לאה קפלן 3 HeHaluts St., Haifa	
Josef Kandel יוסף קנדל HaRav Kuk St., Netanya	
Josef Kuliszewski יוסף קולישבסקי 115 Derekh Yaffo, Haifa	
Liba Karelic ליבה קרליץ Maccabi St., Ra'anana	Yaakov Rubinovitz יעקב רובינוביץ
Ben Cijon Karelic בן ציון קרליץ HaGalil St., Ra'anana	
Jakow Karelic יעקב קרליץ In the army	
Miriam Karelic מרים קרליץ Bnei Brak	

Name, Address	New Name
Rabbi Awraham Jeszaja Karelic (Chazon-Ish) ⁷⁷ הרב אברהם ישעיה קרליץ (חזון-איש) Bnei Brak	
Chaja Karelic חיה קרליץ Bnei Brak	Yitzhak Shortz יצחק שורץ
Eidele Rzykrow אידלה ריזיקוב 14 Neve Sha'anun St., Tel Aviv	Yosef Solovitski יוסף סולוביצקי
Peszka Rotfort פסקה רוטפורט 6 Aharonovich St., Tel Aviv	Yaakov Segel יעקב סגל
Simka Rotfort סימקה רוטפורט Zikhron Moshe, Jerusalem	Moshe Porlinger משה פורלינגר
Ester Rotfort אסתר רוטפורט Sha'arei Pina St., Beit Levi, Jerusalem	Yaakov Buchtreger יעקב בוכטרגר
Szmuel Rotfort שמואל רוטפורט 9 Zevulun St., Haifa	
Rywka Rotfort רבקה רוטפורט 9 Zevulun St., Haifa	Shraga Plotnik שרגא פלוטניק

⁷⁷ Avrohom Yeshaya Karelitz (1878 – 1953), popularly known by the name of his magnum opus, Chazon Ish, was a Belarusian born Orthodox rabbi who later became one of the leaders of Haredi Judaism in Israel. *Wikipedia*

Name, Address	New Name
Awraham Rabinowicz אברהם רבינוביץ Herzl St., Ra'anana	
Jakow Rubinowicz יעקב רובינוביץ Maccabi St., Ra'anana	
Gerszon Niam Rubinowicz גרשון ניאמע רובינוביץ	
Moszke Reznik מושקה רזניק Beit Gorkin, Hadera	Moshe Malachi משה מלאכי
Icchak Rubinowicz ⁷⁸ יצחק רובינוביץ Meshek Yagur, near Haifa	
Arie Raszkes אריה רשקס 25 Gruzenberg St., Tel Aviv	
Josef Szkolnik יוסף שקולניק 61 Wolfson St., Tel Aviv	Yosef Sifroni יוסף ספרוני
Szimon Szkolnik שמעון שקולניק Elementary School, Rehovot	Shimon Sifroni שמעון ספרוני
Szyfra Szkolnik שפרה שקולניק	

⁷⁸ Polish and Hebrew surname spellings are based on records at Yad Vashem.

Name, Address	New Name
Ajzel (Icchak) Szkolnik אייזל (יצחק) שקולניק Sha'arei Pina St., Jerusalem	Eizel Sifroni אייזל ספרוני
Szachna Szkolnik שכנא שקולניק In the army	
Mordechaj Szkolnik מרדכי שקולניק Tel Aviv	
Szozzana Szkolnik שושנה שקולניק Tel Aviv	
Elke Szkolnik אלקה שקולניק Tel Aviv	
Michla Szereszewska מיכלה שרשבסקי Mea She'arim, Jerusalem	Kershtein קרשטיין

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The Names of the Survivors Known to Us as of Today⁷⁹

Szlomo Słonimski – in Israel

Berel Słonimski – in Italy

Gerszon-Niame Rubinowicz – in Israel

Meir Kuliszewski – in Israel

Berel Jewszycki – in Italy

Szejne Jabłoński – in the Bergen-Belsen camp

Icele Borodowski – in Łódź

Josef Berkowicz and his wife Henja Rudnicki – in Poland or Russia

Lejbel Rubinowicz – in Russia

Birnbaum – in Russia

Berel Choroszczański – was mentioned on the Lublin radio

Lejbel Bron – in Brest

M. Berman's daughter-in-law and both her children – in
Bucharest (?)⁸⁰ according to rumors

Szmuel Grajewski, his wife Ida and their daughter – in Russia

Mosze-Mendel Ratner – in Russia

Szachna Derewiański – in Russia

⁷⁹ The time of the original publication in late 1945.

⁸⁰ The question mark appears in the original text.

Ben Cijon Ryzykow – in Tianjin, China

Chaim Chajkin (son of Chana-Fejgel) – in France

Cadok Piński and his son Josel – in Europe according to rumors

Pinie Szereszewski (the shoemaker)

Josef Pakter

Two sons of Litman from Hoszczewo

Birnbaum – in Shanghai, a second brother

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The address of the Aid Association for Kosów Poleski:
Sh. Ben-Gershon, Jerusalem
Ibn Shaprut St., Rehavia.